

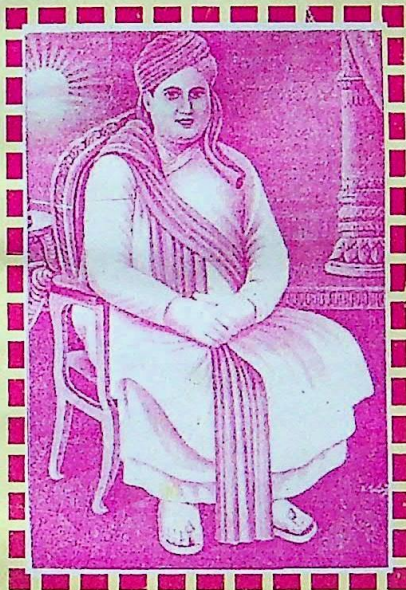


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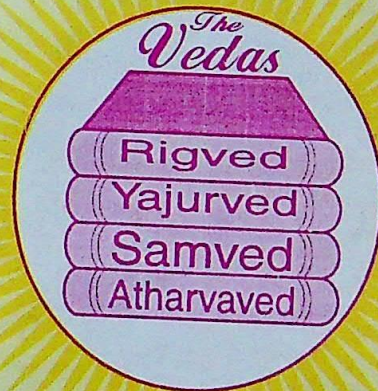


VEDIC LIGHT

A Monthly Journal of Vedic and Indological Subjects

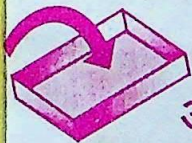


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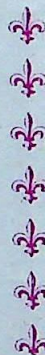
PURSUITS OF VEDIC LIGHT



आनो भद्राः क्रतवो

यन्तु विश्वतः

Let noble thoughts
Come to us
From all sides



कृण्वन्तो विश्वमार्यम्

Let us make
the whole World
Noble



Editor — VIMAL WADHAWAN

Sarvadeshik Arya Pratinidhi Sabha

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3/5 Dayanand Bhawan, Ramlila Ground, New Delhi-110002 (India)

UNIVERSAL VEDIC PRAYER FOR THE UPLIFTMENT OF THE NATION

This prayer can equally be recited by the citizen of any country for the development of his/her own motherland. For further edification with more such concepts which are altogetheer humanistic in contents and universal in spirit, read the Vedas, Spot Light on Truth and other Paronymous literature.

Editor : Vimal Wadhawan

*O! Supreme Being, let there be born in our Nation,
the intellectuals - possessing spiritual splendour;
the military men - brave, skilled in warfare, mighty warrior and
destroyer of the enemies;*

*Let there be born - the cow, giving abundant milk;
the ox, carrier of heavy loads;
the horse of high speed;
the women, skilled in domestic affairs;*

*The son of this devotee, while he attains his youth-
be heroic and highly cultured.*

*May the clouds rain on the required occasions.
May the fruit-bearing trees bear ripe fruits in abundance.*

*May the power of aquisition and preservance of
wealth ever remain with us
and last but not the least*

*May we remain ever vigilant in the Nation and
come forward for its protection.*

* * * * *

Based on Hymn 22-22 of Yajur Veda.

CHIEF AIM OF ARYA SAMAJ IS
THE DISSEMINATION OF VEDIC VIEWS

VEDIC LIGHT

A Monthly Journal of Vedic and Indological Subjects

Vol. XXXVIII No. 1

Total Issue 444

MARCH, 2000

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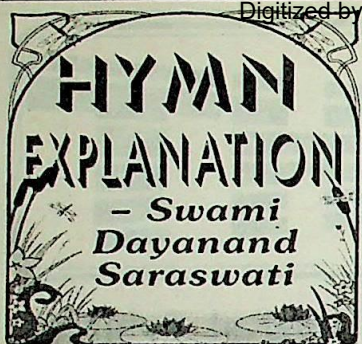
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We do not necessarily subscribe to all the views held by the authors of articles published in Vedic Light – Editor

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Single Copy	Rs. 5.00		
One Year	Rs. 50.00		
10 years	Rs. 450.00	U.S. \$150	£ (Stg.) 100
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GLORIFICATION OF OMNIPRESENT LORD

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे।

पृथिव्याः सप्त धामभिः॥

ऋ० १, २२, १६

Transcription

ATO DEVAA ANANTU NO YATO VISNURVICA KRAM E.

PRTHIVYAAH SAPTA DAAMABHIH.

Rg. 1, 22, 16

Word Meaning

Oh (DEVAAH) wise men, (AVANTU) Protect (NAH) us (ATAH) with that power (YATAH) with which (VISNUH) the Omnipresent God (VICA KRAM E)

created [the universe] along with (SAPTA+DHAAAMABHIH) seven 'dhaamans' [high and low places] PRTHIVYAAH) of the earth.

Invocation

Oh you wise men! Know you that 'Visnu' (the Omnipresent God) has made seven types of worlds comprising the earth and other dhammans (high and low places), for providing an opportunity to all living beings, for enjoying the fruits of their good and bad deeds and also for accommodating all other objects of this creation. He has also composed the vast Vedic Lore in seven metres including 'Gaayatrii' and others, for the benefit of the human race. The power with which God has created this universe

in which He is ever present, that power He utilises for supporting and protecting us also. Oh wise men of the world, may you also protect us by disseminating amongst us the true import of the Vedic teachings of that Almighty God !

What actually that Visnu is ?

Know Him from this multifarious universe He has created.

Him alone should we worship and none else.

125 YEARS OF ARYA SAMAJ



The Arya Samaj was founded on 7th of April, 1875 (ie. Falgun Vadi 10th, 1932 according to the Vikrami Samvat) by Maharishi Dayananda Saraswati who changed the path of history and nature of the present world. With its decretum ie. the 10 commandments, which are universal in character, the Arya Samaj began to revive and propogate the Vedic way of life and Aryan culture on a world-wide basis. Presently around 8000 Arya Samajes besides Gurukulas, orphanages, homes for elderly persons, widows and destitute women all over the globe, are giving hope and direction to those who accept it.

'KRINVANTO VISHVAMARYAM-LET US MAKE THE WHOLE WORLD NOBLE' is the nucleus of the Vedic teachings for which the Arya Samaj has always stood and sees it is a pursuit.

With thousands of institutions in education, social-service, religious/spiritual action and in the field of cow protection and having founded them, followers of the Arya Samaj have demonstrated their managerial ability with a high level of skill and financial support. In doing so, the ideals of Dayananda still exist in their originality. In that, this power, to organise, is unparalleled.

The thoughts of that great saint and his Arya Samaj insist upon Vedas to be accepted by all, because of their earnest belief that the Vedas did not belong to any particular sect or religion but are for

the benefit and welfare of the entire humanity. The Arya Samaj advocates 'Universal Brotherhood' and 'One Dharma' by adhering to the rules of :

"Realising God by understanding and speaking all truth, developing a scientific and rational temperament, acquiring more and more knowledge to be utilised for common welfare, destroying superstitious and fradulent mentality, controlling sensual passions, associating with noble persons, cultivating good and active habits and being honest in dealing with others etc."

Only these principles can lead human race to unity, which was there on the earth during Vedic times.

In Satyarth Prakash, his magnum-opus, Swami Dayanand ji has emphasised, "At present there are learned men in all religions. If they give-up prejudices and accept all those broad principles, much good will be done to the world". An attempt to organise one such meeting during 'Delhi Durbar' in 1877 was the first step in that direction.

The Arya Samaj has always opposed the activities of proselytization, as being inhuman, anti-social and criminal in nature. This stand of Arya Samaj is vindicated by the various judgments of the apex court of this land.

The Arya Samaj is an ardent supporter of 'Swadeshi' ie. home-made goods because it is the primary principle to drive away poverty from any territory.

Maharishi Dayananda, on the other hand, laid a strong stress on establishing trade and political connections with foreign countries, too. He deprecated the injunctions of orthodoxy that one would lose dharma by going abroad. He fairly suggested, "to go abroad, increase trade, augment political power, become fearless, bold and attain great power and prosperity".

Vedic path of economics not only ensures a healthy and corporate society but maintain the dignity of human soul also. In that, it can be an alternative to both the capitalist and the communist theories of economics.

Maharishi Dayananda was the first to appeal for 'Swarajya' ie. Self-rule through the first edition of Satyarth Prakash, as the country was then ruled by Britishers. Even before that, in 1857, Dayananda played a key role in inspiring the then Indian rulers and soldiers against the for-

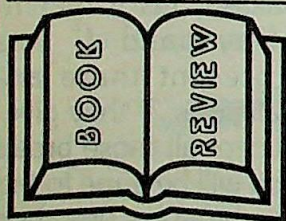
ign rule. 'Self-rule is the best' remained a guiding force behind all the freedom fighters alike and specially for the galaxy of Dayananda's followers who played a dominating role in the struggle for freedom.

The Arya Samaj considered caste-system, untouchability, child-marriages and degrading position of women as inhuman, rejected them and fought a social battle for the establishment of equal status in accordance with the teachings of the Vedas. It was a unique dimension to these social reforms and the root cause of their success.

And this year on 5th of April this greatest institution is going to complete 125 years of its establishment. The government of India will issue a commemorative stamp to mark the noble history of Arya Samaj.

We welcome it, with a vow to carry on the activities यथापूर्वं (as earlier)

— Vimal Wadhawan



ANSWERS TO 100 QUESTIONS "HINDU-SHATKAM"

"Hindu-Centum" or "Hindu-Shatkam", could have been better name 'Vedic-Shatkam', by Shri Deen Bandhu Chandora, a Vedic Scholar, popular among the Aryas of U.S.A. The book, in bound volume, not only gives a nice presentation of outlook but details through answers to 100 questions of various subjects ranging around spirituality and Dharma. It provides an indepth and detail metirial on Vedic view as regards deferent systems and Varnas of Indian way of social life, Yoga, festivals conected

with of Indian land besides other alied issues. It also explaince the history of the word **Hindu**, age of the earth etc.

Moderatly prized at Rs. 100, it would be equally beneficial for the learned preachers as well as for commoners.

Available at M/s Vijaykumar Govindram Hasanand, 4408, Nai Sarak, Delhi-6 (India) or Shri Deen Bandhu Chandora, 4117, menlo-way, Atlanta, GA-30340, U.S.A.

— Vimal Wadhawan

VEDIC THEORY OF EVOLUTION & DISSOLUTION OF THE UNIVERSE

— I.D. Khosla

The universe, we inhabit is composed of five gross elements namely Prithvi (पृथ्वी) earth, Apah (आपः) —water, Agni (अग्नि) —fire, Vayu (वायु) —air (ether) and Akash (आकाश) —sky. Similarly, the other heavenly bodies and planets are also composed of these elements. These elements, of which this material world is composed, when considered as a whole, are called (प्रकृति) (prakriti) or nature which has three basic qualities named Satwa (सत्त्व), Rajas (रजस) and Tamas (तमस). In English they mean Satwa=goodness or lightness, Rajas=passion or activity and Tamas=darkness or inertia. Even the smallest conceivable particle of the matter, called atom, possesses, these three characteristics (गुण). These three qualities (गुण) are never found in equal proportion in a single object. When these three qualities are in equal proportion, this (प्रकृति) (primordial matter) has no motion, no effect and is known by the name (साम्यावस्था) (Samyavastha). But when there is motion, they differ in proportion and shapes are formed and consequently their effects. At this stage, the primordial matter is called Vikriti (विकृति). The universe, we see is in its Vikriti Stage.

It has also been observed that all objects have a capacity to produce effects.

Each effect is the result of a certain pro-

portion of these three qualities. If the proportion of Satwa is more, the effect will be lightness in that object. If the quality of Rajas is more, there will be more of activity in that object, but when the proportion of Tamas is higher, there will be heaviness in that object or loss of activity. We also know that the capacity to produce effects gets exhausted after some time when certain known effects have been produced. It, therefore, establishes the fact that either certain finer parts of the object have disappeared altogether from it, or that these parts have fallen out of order so as to render the object unfit for further production. If that object or matter is given some amount of rest, we observe that there is again recovery of strength and then again the effect would be produced. This can be explained by the following examples. A virgin soil is capable of producing more crop but when it is continuously ploughed and crops produced there will be cessation of effect. Similar is the case with other objects and human beings. Continuous physical or mental labour would exhaust one's these faculties; but when proper rest is given for some time, one recoups one's lost strength. During night, we all recoup our lost strength and energy exhausted

during the day time and the next morning we are again fit. In this process, there is motion working underneath. According to Vedas, the motion is called (प्राण) (Prana)

We have thus seen that the matter of which the universe is composed, shows two conditions, namely motion and cessation of motion or, in other words, manifestation of effects as well as their eventual disappearance. If this universe, considered as a whole, displays only the aspect of motion as it surely does, it necessarily follows that there must come a time where the capacity to manifest the different effects will be exhausted, and the universe as a whole will require rest to regain its lost strength in order to enable itself to appear again in freshness and full vigour to manifest the different effects. There is another scientific aspect to prove the dissolution. We know that matter can be separated into pieces like atoms etc. These atoms when combined form an object and when separated from each other disintegration and dissolution takes place. There is no reason, therefore; to entertain doubt as to the formation of the world by the combination of small particles, atoms. But if we find a thing made up of several parts, we naturally conclude that the component parts must at some time have been in a separate state. On seeing a building nobody would consider that it is standing in the state from eternity. If we know that bricks, mortar, cement, wood etc., are different things we will at once come to the con-

clusion that these were on some day separate things before the formation of the building. In the same way when we find the universe as composed of separate parts and each part is formed of different elements and that each element is composed of the smallest particles or atoms we come to the conclusion that there must have been a time when these atoms existed separately. But this structure of the universe shows that each part is undergoing a change of dissolution and reformation. The world we have seen is composed of the so called atoms which existed separately before the present manifestation came into existence and we must assuredly understand that they will again be separated and that consequently the world will fall into dissolution. The very combination of the component parts is a proof of the world to previous and future dissolution. The time during which the universe manifests itself in various ways is called (उत्पत्ति) (Utpatti); when there is a cessation of motion and the universe undergoes dissolution it is called (प्रलय) (Pralaya)=Rest.

सूर्यचन्द्रमसौ धाता यथापूर्वमकल्पयत् दिवं च
पृथिवीचान्तरिक्षमथो स्वः।

(Rig.10-109.3)

The above mantra says that heretofore the sun, the moon etc. will be born again. This process of evolution and dissolution goes on *ad infinitum*, as is evident from this above quoted mantra. The period during which the universe exists is called Kalpa (कल्प) which consists of 4320 millions of years. Having established the

fact of Utpatti (उत्पत्ति) and Pralaya (प्रलय) and their rotation, we now come to the primitive power or force of creative energy by virtue of which the action of union or disunion takes place and in such a regulated form. Just as for every ordinary creation; say for the preparation of a pot three things are essential, viz., (निमित्त कारण) Nimitta Karana-the potter; Upadan Karan (उपादन कारण) the clay and (साधारण) Sadharan Karana instruments used etc. So also for the creation of this universe three things are essential; God the creator (निमित्त कारण), the nature primordial (प्रकृति) material cause (उपादान कारण) and souls are the minor cause. The idea of creation came to God and with the help of nature and soul he created the world. Before the creation of this world at the time of Pralaya (प्रलय) which is described as the night of Brahma, darkness pervaded all-round. There is neither any sign nor any object to be known nor to be considered.

तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छयेनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतेकम् ॥
(Rig. 10.129.3)

Primordial matter (प्रकृति) was in its (साम्यावस्था) Samyavastha at that time. At the close of the night, having long reposed, He awakes and awaking exerts intellect whose property is to exist unperceived by senses. Intellect called into action by His will, performs (again) the work of creation, and thence (first) emerges the subtle ether to which philosophers ascribe the quality of conveying sound. From ether, effecting a transformation in form, springs the pure and

potent air, a vehicle of all scents and air possesses the quality of touch. Then from air operating a change rises light or fire making objects visible dispelling gloom, spreading bright rays and it is declared to have the quality of form. but from light, a change being effected, comes water with the quality of taste, and from water the earth sprang whose quality is smell. Such was the process of creation in the beginning. The existence of a design in the universe, as well as the fact that dead (unconscious) matter is incapable of forming itself into seed or any other thing with life and vitality clearly establishes the fact that there must be a creator behind the universe having uniformity and diversity of design. He is the one controller and creator of many non-active objects (the world of non selves). He, out of one seed, produces the manifold.

एको वशी निष्क्रयाणा बहूनामेकं बीजं बहुधा यः करोति ।
(Shweta Upanishad 6.12)

Then there is another pertinent question without the answer of which this subject will remain incomplete and that is what is the object or purpose of creation of this universe by God ?

The answer is very clear and the same is that the purpose of creation is the essential and natural exercise of creative energy of God.

What is the purpose of the eye ? Why, to see with, to be sure, was the reply. The same is the case here. God's creative energy must have played. It is in His nature.

स्वाभाविकी ज्ञान बल क्रिया च ।
(Shweta Up.6.3)

THE COMPANY OF THE WISE A BLESSING OF GOD

— Dr. T. R. Khanna (U.S.A.)

The company of the wise is a blessing of God, because it brings us to our true nature. God gives us wisdom so that we can direct ourselves to our highest potential. But wisdom is not necessarily gained just through reading scriptures or attending services or lectures. Wisdom also is gained by listening to the wise and changing within for the better. It is God's mercy on us if we are blessed with the company of the wise who constantly guide us back to the path.

The company we keep influences us. If we choose to keep the company of those who always take us to entertainment, we will take on those habits ourselves, and we will become entertainment-holics, TV-holics and shallow conversation-holics. We'll find ourselves always engaged in useless conversations that have nothing to do with strengthening our soul and mind. Anyone can have coffee friends, alcohol friends, dinner friends or gambling friends. Very few of us are fortunate enough to have the friendship of the wise.

Who are the wise? The wise are those:

- who call us early in the morning for exercise
- who talk with us about self-uplifting things

- who give us wisdom and guidance to help us through a difficult situation;
- who give us what we need, not what we want;
- who are honest and straightforward and speak the truth with love to cut short our misery and ignorance;
- who have nothing to fear from living the truth because they know that they owe everything to God
- who cannot be bought off;
- who are trustworthy, humble, devotional, loving, patient, and energetic;
- who refuse to compromise with the foolish things of life;
- who teach us, by their own example, to be selfless rather than selfish;
- who do not talk themselves into self-destruction;
- who encourage us to gather together to talk heart-to-heart about wisdom.

Practicing the highest principles under the guidance of the wise brings us closer to our true nature. It is of utmost importance that we remain always ready to surrender our personal program or personal will in favour of meeting together to share wisdom, to learn and to grow stronger in the universal principles of right living.

We should not run out to people who are going to destroy us, nor should we invite people into our homes who have bad habits. If we can't have wise friends, it's better to have no friends. If we don't have wise friends, we easily get sucked into the materialistic life-style of selfish people.

We want to show our peers that we are successful: that we, too, can have a big house, a new car, a new sofa, a king-size bed, or a color TV. For the sake of entertaining our "friends" we serve alcohol and meat. Although we may not drink alcohol or eat meat ourselves, we compromise our good principles, and degrade ourselves trying to impress people who come, eat and drink, waste our time, and leave us with a pile of dirty dishes when they go. But will they come through for us in our time of need? CAN they come through for us? How can anyone who is drunk come through for us? How can a meat eater who ends up in the hospital with cancer of the colon come through for us? How can a moody or depressed person come through for us? We do not need these selfish friends. They are a bad influence on our families, and a waste of our resources. We should spend our time and our resources making our families strong. Without family unity, the glitter and attraction of worldly things will suck each family member into the choppy waters of the distracting and destructive lifestyle of samsara (world)

When we realize that life is precious and that time is short, we will see that we can not waste time in useless or shallow pursuits. We are wasting this

human incarnation without the wisdom of God. With out wisdom, we are no better than animals. We owe it to ourselves to get rid of all our excuses, all our complaints, all our facades, and all the lies we tell ourselves, and start making solid changes in our lives. We should endeavor to spend every spare minute bringing our families together so that we can reinforce our good principles and good habits. Only then can we become truly prosperous and happy. We have to constantly and consistently redirect our mind to the spiritual side of life. We should avoid shallow and negative thinking by coming together to share positive spiritual experiences. If we are going to talk about anything, we should talk about and practice wisdom to end the vicious cycle of selfishness, boredom, despair and loneliness.

Loneliness disappears from those who come together to share wisdom. We were never meant to live alone. We were meant to live in a supportive environment with good people. In days of yore, the joint family system perpetuated the wisdom. Wise elders passed down their wisdom from one generation to the next. The friendship and guidance of the wise was considered essential for physical, mental and spiritual health. But today we separate ourselves from wise elders and from good and noble people. We have our own ideas, our own lifestyle and our own interests. We are seeking independence rather than interdependence. Unless and until we surround ourselves with wise people, there is bound to be conflict. **(contd. on page 13)**

CONCEPT OF LEADERSHIP AND MOTIVATION

(IN THE VEDIC AND POST VEDIC LITERATURE)

— Roop Kishor Shastri

The respository of knowledge of the Vedas is a source of the highest scientific knowledge and thoughts of world welfare and similar doctrines. The word 'Veda' means the knowledge par excellence. It does not mean a single literary work, but the entire grand literature which arose in the course of many centuries and was handed down from generation to generation by a galaxy of enlightened sages through verbal transmission, till finally it was declared at some pre-historic period to be divine revelation on account of the sublime nature for its contents. The most ancient literature of the world is the Vedas indeed. The Vedas lead abstruseness of the natural (आधिदैविक), Ritual (आधियाज्ञिक) Social (सामाजिक), Physical (आधिभौतिक), Philosophical (दार्शनिक) and Spiritual (आध्यात्मिक) subjects etc. On these subjects the ancient rishis, thinkers and scholars explained and spread out their views, consequently after the Vedas or the samhitas, the ancient scriptures also came in the form of Brahman, Aranyakas, Upanishadas, Vedangas, Smritis etc. All these ancient scriptures are called as the Vedic literature.

The ancient scriptures and culture of the particular country or society have a remarkable influence on the life, education, business, politics, social field, industry, management and administrative set up. Arab countries or Islamic people,

Christians, Japanese, Chinese and European cultures are based on the teachings and traditions of their particular scriptures. In the same way our work culture and life is also based on our ancient scriptures. Today the private and public companies and organization realize that the borrowed western management-theories, values, ideas are not fully applicable in India. Modern management faces a lot of challenges, so we have to put in mind all theories and their values which are already maintained and illustrated in our ancient scriptures keeping the view point of some aspects of our management and administrative sector.

First of all we have to understand that the main achievement of the vedic concept is Purusharth Chatushtya (पुरुषार्थ चतुष्टय) Dharm, Artha., Kam and Moksha i.e. four objects or aims of the human life, -धर्म - righteousness, अर्थ - wealth, glory and prosperity, काम - desired objects with righteousness and मोक्ष - liberation or salvation. The Rig veda hymn 1-171-1, Yajurveda hymn 3-25, 7-43, 4-16, "अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् interpret the world Agni as leading person of the society or organization, who can lead the society, or organization, managing or administrative sector, and it is also clearly described that a dignified brilliant leader can lead all on the right path and keep them away from the vicious ways.

There are so many synonyms used for leader or manager in the Vedic scriptures, like - अग्नि इन्द्र, पुरोधा, पुरोहित, विश्वपति, बृहस्पति etc. but Agni word by itself indicates a leader.

Maharshi Yask puts etymological analysis in his famous scripture Nirukta - अग्निः कस्मात् it means-who is leader "He explains - अग्रणी भवति, अग्रं यज्ञेषु प्रणीयते, अंगं नयति सन्नममानः (निरुक्त 7/14) one who leads the front (अग्रं) i.e. a leader or administrator from अग्रं with Sanskrit root- णीन-प्रापणे - to lead and to carry. As I have pointed out the hymn " अग्ने नये सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् " the etymology suggested in this passage presupposes, in ang's character the essential trait of leadership which has to commonly been referred to in the Vedic texts - अग्निर्वै देवानां सेनानी-(निरुक्त-७/१४), मन्द्रं होतारमुशिजो नमोभिः प्राज्यं यज्ञं नेतारमध्वराणाम्-(ऋ. १०/४६/४), अयं हि नेता वरुण तस्य मित्रे राजानो अर्यमापो धुः (ऋ. ७/४०/४), यं यज्ञं नयथा नरः ऋ १/४१/५, अदाम्य पुर एता विशामग्निमा- नुषीणाम्-(सामवेद २/१२/११०) etc. Another way of deriving Agni from अग्रं and the root णीञ् प्रापणे - to carry, is to take the verb in passive voice "अग्रं प्रथमं यज्ञेषु प्रणीयते" - it means the leader who is brought to the forefront in sacrifice. In the Vedic context the sacrifice (यज्ञ) means the whole process of administration and management. Cooperation, devotion, dedication surrender, sweetness, simplicity, high thinking selflessness, collaboration, coexistence, responsibility and regular practice etc. are the most important parts of the sacrifice. Therefore the Vedic sacrifice is a form of entire process of management and administration.

For the upliftment of the leadership, the motivation is more essential part of the individual & social life. As a matter of fact the motivation is related to dharmand

it prepares the basic ground for leadership. If a person wants to become a good leader, manager or a administrator, he must have faith in himself and adopt a righteous path which is shown by dharma, progenitor and rishis, this is the substantial motivation "श्रद्धा रूपे व्याकरोत्सत्यानृते प्रजापतिः। अश्रद्धामनृते दधात् श्रद्धां सत्ये प्रजापतिः। श्रतेन सत्यमिन्द्रियं विपानं शुक्रमन्धसः इन्द्रस्येन्द्रियमिदं पयोमृतम्धु" - (यजु. १६/७७). This hymn describes that the progenitor assigned the lack of faith to falsehood. Truth is derived from Eternal law. The power of resplendent self, the pure, the bright shape of life, the essence of the resplendent self was this sweet immortal milk.

In motivation for dharma personal affair or a public concern ! probably the correct answer would be both. Maharishi Patanjali distinguishes between two types of disciplines - यम and नियम. Yamas are five in number अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रह यमाः obligatory under all circumstances of time, place, condition and situation. These are the disciplines of public concern and nobody is expected to take liberty in these matters. They are thus the Mahavratas (महाव्रत) as or the supreme disciplines. They are of highly moral values and character.

Without adopting motivation and following the supreme discipline, the art of leadership can not be said to be complete.

Generally men do not know their own capacity and strength. In the Rigvedic words we are "मृतस्य पुत्र आ ये धामानि दिव्यानि तस्थुः" (Rig. 10-31-1) therefore we must remember a benedictory invocation of Kothopanishad in a slogan from " उत्तिष्ठ जाग्रत प्राप्य वरान् निबोधत " It means, Awake, arise and stop not till the goal is achieved.

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God admonishes the Soul

— D.D. Sharma, Amritsar

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुमं।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र॥

अथर्ववेद ८/४/२२

हे जीव ! उल्लू के समान आचरण को, भेड़ियों के चलन को, कुत्ते जैसे व्यवहार को और कोक चिड़िया के आचरण को नष्ट कर दे। बाज की चाल को तथा गीध जैसे बर्ताव को भी, इन छहों में से एक एक राक्षस को, हे आत्मन ! तू अपनी धारण शक्ति से इस तरह विनष्ट कर दे जैसे शिला से मिट्टी का ढेला या मिट्टी का बर्तन फूट जाता है।

Brutal, inhuman & beastly acts of men are destructive for the society

Elucidation of the Mantra. God admonishes the Soul

"Oh Soul, despite the fact that you have been endowed with an excellent human body by virtue of four prenatal acts by the immense grace of God, you have not yet eradicated beastliness in you. Six kinds of brutalities still exist in you. Human origin is the Superior Origin (Yoni) in which the human mind gets an opportunity to elevate his soul. Therefore, you should recognize your supreme power and destroy the six enemies by means of formidable strength you possess. These are your real opponents which in fact, are your killer.

God has sent the human being in this world with all the potentialities and propensities required by a person for the

exaltation of his soul. Whenever you become a gross victim of sex like a male sparrow you should annihilate it. You can fully control the senses. The act of committing tyrannies and oppressions on your fellow brethren indicates your wolfish temperament. As the vulture has its vision on the flesh of half dead animals, so rises in you the Greed to take the life of living beings and to swallow them. Greed is the root cause of all sins which gives birth to demoniac tendencies and various evil propensities and, therefore, should be weeded out from the mind. As an owl sees contemptuously the light of the sun, so you hate the light of the truth and want to live in the darkness of ignorance. You should discard all evil sentiments and lead a pure life. Pride is also a very big demon. Pride has a fall you should not cultivate the temperament of an eagle who is very proud of his wings. How long would you follow this mentality? To fight like a dog who liches his own vomittings tantamounts to adopting such things in life which you had once declined to accept. You possess formidable strength and undaunted courage, so these elements should not be allowed to take shelter in you. The mystical lord supreme has blessed you with a great operating authority,

therefore, you should recognize your immeasurable, innumerable and incalculable power & strength.

Every soul which comes in the human form in this world is endowed with wonderful merits by God, but it becomes slaves of the senses and does not develop its virtues and perform undoable actions in the society against its nature. But when the Dooms Day approaches him he cries at the top of his voice. "Oh lord, pardon me of my wretched deeds, but it is too late to cry over the spilt milk" what is done is done.

In the Gurbani, Guru Nanak has given a quotation which needs to be followed in life.

"करन हुत न कियो परयो लोभ के फन्द
नानक समय रम्भ गियो, अब कियो डोलती अंध

Being involved in greed, all pious and virtuous actions were discarded. Guru Nanak says "Oh human being, you did not help your fellow brother and wasted your precious time in wild goose chases and it is no use crying now."

A learned Vedic philosopher has very beautifully depicted as under :-

"There is no greater religion in the world than to help others"

Mahatma Gandhi's beautiful narration is as under :-

भुक्त करनी अपनी, ए पापी, पाप में चैन कहाँ,
जब पाप की गठड़ी सीस धरी,
तो फिर सीस पकड़ क्यों रोवत है।

"Oh Sinner, you can't find peace in committing sins and have to suffer. When your head is loaded with a package full of sins, it is no use weeping now.

(Contd. from page 9)

THE COMPANY OF THE WISE

"Rugged individuals" neither want to help, nor do they want to be helped. They want their individuality and independence. When they finally attain independence and need help there is no one around to help them. They suffer untold misery because they have no regard for the soul.

Friends who have no regard for wisdom or for the soul will hurt us in the long run. The company of the wicked is worse than death. The wicked are callous and they call it love. They are cruel and they call it a joke. If we listen to the advice of wicked minded people,

even if they are our own relatives, we will lose. We should not participate in anything with the wicked, because if we do, their selfish motives will become our selfish motives. We should not imitate the bad habits of mortal beings. We should internalize the good things of life. Like the lilies of the water, we should live above the muddy water of worldly existence and not be touched by it. We should always endeavour to create an atmosphere of divine introspection and divine sharing with the wise and noble people, in our environment, in our actions, in our conversations, in our minds, and in our heart.

The Fountain Head of

True Light

— Puran Chand Advocate

The modern-day world is based on 'Power-Culture. It is regulated by Power-Politics. The man power is involved in both culture and politics. The real solution lies in finding out the source of true light and its distinctive features. Unless the source of true light or the true power-house is before us, neither power-culture nor power politics would help in achieving true happiness and peace.

Power-Culture is based on the advancement of science. The advancement of physical science has added to the power of organs of sense and action (Inava Indriyas and Karma Indriyas). It has also helped in making the things of the world more attractive. Created things, made attractive by the help of science when come in contact with the human organs, eyes and ears, in the shape of beautiful pictures and harmonious songs great turmoil is created in the region of the human heart and physical science has not provided any means for the control of the human heart and hence the storm thus created continues to rise and lead to strife, conflict and uneasiness. A renowned scientist of the West has analysed the

advancement of science in the following words :-

"Science fulfils needs, needs fulfilled create more needs, more greed, more conflict."

Another aspect of the advancement of science is that the scientists are engaged in study of the things created, but they do not have access to the creator, hence science has led to the increase in materialism and other selfish pursuits. The great philosopher-scientist of the West, Jeans, has well expressed this idea in the books, 'The Universe Around Us' by saying.

"O'ye scientists of the world, I agree that you have gone to the end of the picture, but the painter is still beyond."

If the conception of the painter is added to the conception of the nature of painting, the picture of the universe, the whole out look of the scientific world would change."

Rishi Dayananda has laid down in the first Principle of the Arya Samaj that God is the elementary and primary cause of

all true knowledge and the true efficient cause of all the things known by knowledge that is the universe. He laid emphasis on God being 'Adi Moola' and this is his triumph and originality. If the conception of 'Adi Moola' is kept in the forefront, the advancement of knowledge and physical science would make a man really theistic and believer in God. If the first principle of the Arya Samaj is made the guiding motto of all laboratories of the world, there will not be much difference between churches and laboratories. Laboratories would help in finding out and understanding true God head and churches would serve the purpose of teaching how to worship God and make human lives pure and perfectly divine worship. This would suffice for the present to explain the connection between the power-culture and power, the true fountain-head of power.

In the case of power-politics also the same Connection is visible. In the present-day politics there is fight going on for acquisition of power, achievement of privileges, but there is not much regard for the performance of duty. There is cry every where for self rule freedom, democracy and the rule of the public. This scramble for power has kept the idea and conception of god head in the back ground, and we find selfishness and discord, corruption and mal-administration prevailing all round. Rishi Dayananda was the first reformer to lay stress on the significance of self rule and Swarajya. He laid down that Swarajya is the birth right

of the whole humanity. He also laid down that good government is no substitute for self government. But in addition to his advocating self rule and freedom, he was also the first reformer of the modern day who laid emphasis on inner discipline of the heart. He has clearly laid down in the Sixth Chapter of the Satyarth Prakash that only those are entitled to enjoy self-rule who know how to rule over self, whose inner working of the heart is well regulated. he has emphasised with great force the importance of Character and piety when dealing with the political administration. If this noble aspect of Rishi Dayananda's teaching is kept in view, the current power politics would be connected with the true fountain-head of power, that is God and power-politics like power-culture would be well regulated.

Economic advancement and the current politics in the shape of planning are also part and parcel of power-culture and power-politics. If these two are regulated economic advancement would also be guided by the elements of good character and honesty, and the current corruption would come to an end. The planning would be supplemented by human culture that is the advancement of man alongwith agriculture and other items. In other words the whole machinery of the world would be working by the true conception of real fountainhead and the whole outlook of the universe would change.



Glimpses of



THE ASCETIC

— Chamupati, M.A

"Glimpses of Dayanand" is a regular feature placing before you pictures of Maharishi Dayanand Saraswati's life and inspiring you to follow that special light on the path of life. Editor

After his voluntary exile from home, Dayananda had been practically without a penny. As if his poverty had not yet been complete, he took, at the close of Kumbha, a mighty vow of absolute renunciation and asceticism. He withdrew once more from the world of suffering and ignorant activity. On the former occasion he had receded for his own salvation. It was physical death that had appalled him as an apparition, and he had fled into the bosom of 'Mother Nature' for shelter and repose. In the midst of his roamings he had met a gifted Guru, whose eyelessness had given him vision intuitional, what Krishna in the Gita calls Eye Divine. He was convinced that he was immortal and to test the potency of the charm, he had gone out to see death face to face once more. The Guru had laid on him the burden of succouring the whole human family. For a huge humanitarian effort he had now left the cosy shades of secluded wildernesses. The peaceful hermit had come out to thunder over the roaring babble of Kumbha. He had thundered, he had roared. But the babble of

Kumbha was found stronger and louder than his own thunderings and roarings. The spectacle was more fearful than that of physical death. Here were masses of human beings, living to all appearances, and yet dead—except only to hollow convention, that haggard spectre embodying lifeless superstition. His uncle's death followed by his sister's had driven him from home. His fellow-beings' life—life more fearful than death—drove him from Kumbha. Those that depended for their felicity, physical as well as spiritual, on a certain stream of water, nay on a step on its bank—not as a poetic flight in an idealistic dream, but in the prosaic sense of men of the world—who sought to physically bathe for beatitude and pressed in an egrigious fashion to a torrent of water, descended as they believed, in fact, from heaven.....who with folded hands prayed to it, prostrated before it, more awful still, made their souls abject before it in beggarly solicitation—these people enacting poetry in a rhythmless life of prosaic disharmony—were a miserable travesty of poetry even as of religion.

The spectacle went into the core of Dayananda's heart and stirred its innermost depths. He flung from him the scanty clothes he had. A copy of Mahabhashya too, that had been with him, and which in his wranglings with pandits had formed his sole authority for grammatic accuracy, he sent back to his guru. For the redemption of a misguided humanity greater tapas was needed than had been sufficient till now for his own enlightenment out of the shadows of Shivaratri.

And now Dayananda might be seen naked, with only a loincloth on. After bath he would seat himself in a posture that kept his private parts covered till the wet piece had dried, for he had no second underwear to replace it. For food he depended on offerings that the accidental charity of a passer-by might place before him. It was so in summer, it was so in winter, in rains, in all seasons. During chilly nights of Pausha and Magha he might be observed sitting on the cold sands without a shred or a rag on him. Men in their mercy threw over him rugs when he was immersed in his meditations, but, as soon as he rose from his trance, he cast these away and was in nature's garb again !

One moonlight night a Christian padre, accompanied by a high official, found him sitting in this fashion. His well-built body shone on the sand as a human mould of health and beauty. The official was curious to know how the Swami could in such bitter cold manage to sit without clothes. The jocular vien in the clergyman was hard to control. The lat-

ter at once broke out: "The Swami has abundance of nutritious food—khir, puri, malpua. What business has cold to effect a constitution so profusely and daintily fed ?" The Swami laughingly retorted: "Less profusely, Sir, than a Christian Father's whose daily grace is pronounced over quartered fowls and boiled eggs. Your food, Sir, is said to generate heat. Will you kindly take off your overcoat, your other coat, your shirt, your sweater, and all the layers of vestments piled one on the other, on your body, and test the calories of your dainties in the Pausha cold of the Ganga's bank ?"

The official felt the point of the remark and at once silencing his jolly companion requested the Swami to please be serious, and answer his query as regards his constitution which he regarded as a miracle of endurance. "It is simply the force of habit. With all other parts of the body covered again, and yet again profusely covered you hold your face bare even in this bitter cold. From your childhood upwards you have held it so, so that now you do not in your face feel the pinch of freezing chill. Even so have I acclimatised my whole body."

What an unassuming answer ! Was not the Swami by these exercises preparing the ground for the compulsory asceticism which his zeal as a reformer was to impose on him in later days, days of his undaunted denunciation of falsehood and hypocrisy ? With a prophet's vision, he had foreseen the force of opposition he would arouse by calling to bay the hydra-headed monster of su-

perstition, a preliminary glimpse of which he had caught in the persistent perversities of Kumbha pilgrims. Not that such life was his ideal. Later, when he had established for himself a position, a foothold, he clad himself in a cotton, silk and wool, and lived in houses and camps. Human art is the glory of man's capacity as Creation's Lord. Created in the image of God he imitates God, a creature, he creates his own world out of the very world that God has created for him. That is his special destiny. Comfort, instead of degrading, exalts him, provided that comfort is not sucked out of the bleeding bodies of his brethren.

It was in the course of these roamings that Dayananda saw one day a woman throwing her dead child into the Ganga, taking off the piece of coffin in which she had been covering it ! A shriek escaped her lips as she threw her darling naked into the howling, abyss. On inquiring, it was found that it was indigence, penniless poverty that had compelled the mother to strip her own dead part of its last shame. India's poverty stood painted here in clear colours, and Dayananda, to whom the intellectual bankruptcy of India had disclosed itself in the panorama of Kumbha, saw a living picture of her economic helplessness in this heartless act of an otherwise loving, motherly dame, his resolve of asceticism was redoubled. The ills of humanity could be cured only by taking all those ills on one's self. And Dayananda became indigent, roaming naked, wan-

dering homeless, having nothing that he could call his own.

The string of poverty can be realised only by those that become 'poor'. If Dayananda in later days could advocate the cause of the orphan, the widow, the dumb sub-human creation, the downtrodden Shudra, anything and anybody that was in affliction, it was because he had passed through that furnace himself. Misery hardens man too. If adopted as part of ordinary human life, it blunts the finer senses. The motive to remedy the ills of fellow-beings is, by the adoption of such life, taken away. Dayananda, therefore, in the days he was busy preaching his time-worn gospel of the high destiny of man, was humanly lodged and humanly clad. He took ordinary human food, and lived in ordinary human comfort. It were ill-advised sympathy to weep all sympathy out. Mourning has its place in human psychological disposition. It softens the heart of man, and brings on a mood of kindness and affection. Yet the world has to go on and affection, to be a happy ambrosial feeling has to nerve itself and fall on resources other than morbid melancholy. Dayananda had passed through that melancholy mood. His asceticism stood him in good stead when the hour came of trial. But he was not an ascetic all his life. Asceticism, as we said, was a preparation for the hard knocks of a life of cheerful toil. It could not by itself be a goal, as some sects seem to have assumed it is.



RE-INCARNATION

— S.B. Mathur

Most critics argue whether the theory of re-birth or re-incarnation has any rational basis or has it merely come down to the present generation of most Indians as a religious concept of the ancients only ?

The answer to this is found in the works of some eminent thinkers and writers of both the past and present ages. In this context the reader gets some useful information from Shahnama in which King Aurengzeb mentions some cases of re-birth which came to his notice during his reign. In addition to this Maulana Roome, a noted Muslim, Divine acknowledges the theory of re-birth in the following words :—

"Haft sad Haftab Qalib deda-am

Misl sabze barha roida-am."

(Maulana Roome says that he had witnessed 770 physical bodies and grown like green grass several times.)

Even in our age individuals claiming to remember events of their previous lives have been often reported in the press from Turkey, Burma, Thailand, Japan, Fiji, Canada, Soviet Union, East Berlin, Ceylon, France, the United Kingdom, besides India. These are engaging the at-

tention of para-psychologists. But religious views about reincarnation are based mainly on the belief of the existence of soul as a permanent entity. The psychologists classify all cases of remembering events of previous lives as "extra-cerebral memories" for they do not believe in the existence of soul. But the findings of the psychologists are not yet final. They consider the mind as a vast region and even admit that theirs is just a peep into it. However, some people claim that the cases of remembering events of previous lives prove the truth of the theory of transmigration of soul.

Those, who do not share the views of re-birth, believe in the present life only and according to them the actions performed in this life shall be judged on the Day of Judgement. But those who want to go deep into the matter, wonder how an ordinary man (excepting extraordinary devotees and selfless workers) can get God's realisation, spiritual perfection or salvation as a result of his limited actions of one life. The other important point which is against the principle of equity is that every sensible and justice-loving man shall hesitate to believe that the actions of one life should remain

in suspense for thousands and thousands of years to be judged only on the day of Judgment. Justice delayed is equivalent to Justice denied. Nobody can tell us exactly when the day of Judgment shall come to pass. Jesus Christ when questioned on this point had to confess that even the Son of God did not know it. Moreover, the judgment, that shall be passed on that Day viz. perpetual hell or heaven, does not stand to reason.

The other doctrine, that a man shall attain salvation, paradise or liberation by the Grace of God through atonement of sins, does not appear justifiable, as this is likely to condone commission of sins and crimes without any fear of punishment. The theory of re-birth offers a man ample opportunities to move towards spiritual perfection, liberation or salvation in a successive and systematic way.

To those who do not believe in any religious doctrines, I would like to point out that most thinkers concede that there is a natural instinct in man to move forward towards progress. In fact no one wants to die. However, everybody experiences some pit-falls in life, and some failures create, in men, a keen and natural desire to get another opportunity and be able to rectify his mistakes that caused the aforesaid failures. It shall, indeed, produce extreme pessimism of such forceful aspirations were entirely to finish with death. On the other hand if, we remain hopeful to get a new venue for improvement and progress after death, we shall welcome death with good cheer.

Pandit Jawaharlal Nehru in his well known book 'Discovery of India' on life's philosophy says " Presuming a soul there appears to be some logic in the theory of re-incarnation."

If would be very interesting to know in this connection the views of Acharya Vinobha Bhave, the well known Bhudan Leader of India, who writes on re-incarnation, in his book "Science & Self knowledge" in Chapter XI on PP 48—49.

"Most of us are re-born under the weight of our Karmas; that is not of any consequence. But when a person comes down even after he had drunk to his satisfaction the nectar of divine realisation has raised himself above the mental plane, the process involved is called by Shri Aurobindo the process of 'descent'. Liberation is not the end. A new programme of action begins according to Shri Aurobindo after liberation and after the transcendence of the mental. This is the plane of the Supermental.....For Shri Aurobindo, however, liberation, and Moksha rather qualifies a person for the service of mankind. One cannot serve in the true sense so long as one has not attained liberation, for otherwise there is always the chance of doing something wrong. One has to experience the divine and there by to reach the supermental plane, but then he should descend from that height on the plane of wordly existence in order to change life with the help of his thoughts. He has to divinise the entire society. This is a grand philosophy."

FOUR PILLARS OF 131008 UPANISHADIC TEACHINGS

— Dr. Prativa Devi, Orissa (India)



131008

In the teaching-learning process a student or a teacher remains individualistic like a painter or a poet. The more he knows about himself the more he remains conscious of his works and words. The increasing degree of knowledge corresponds with the degree of self-knowledge. Therefore knowing "thyself" means knowing life in toto.

The Upanishadic thought never considers human life as a life that starts and ends here, rather it believes in life before and life here-after. Human life begins where animal life ends. Like Darwinism which believes that it takes millions and millions of years for an ape to become human. In the cycle of rebirth, an individual brings back his past Samskaras which in Latin is called caerimonia or ceremony. To make this world a better dwelling place and to rectify few of his past bad habits or Samskaras the role that education plays is much greater in a man's life.

To lead a better life the Aryan teachers arranged sixteen ceremonies. Human life starts with garbhadhan or inception and ends in agnisanskara or cremation. For a higher goal a higher scheme of life is binding. Considering the average age of a human being to be hundred years the Vedic and Upanishadic

teachers evolved a hundred years plan popularly known as Ashram or systems which not only fitted itself in the educational framework but helped both young generation and the society grow active and energetic. Chandogya (2:23:1) speaks about the fourfold division of the Ashram in human life. They were brahmacharya (bachelor), grahastha (householder), Vanaprashtha (forest-dweller) and Samnyasa (a man of renunciation).

FOUR STAGES OF LIFE

In the first twenty five years of life a student should lead a life of austerity in order to grow his body, mind, intellect and conscience through studies and then marry at the last stage of this period. (Yajur 20:24). The second period of twenty five years continues with begetting and rearing up good progeny by leading a good family life. Thereafter he enters the third stage which continues again for twenty-five years. During this period he should work hard and train the younger generation to enrich them with knowledge and intellect. Having thus spent seventyfive years of his life he should enter into the last stage of his life, that is the stage of a Sanyasi or a saint. During this twentyfive years he should renounce his worldly affairs in

order to engage himself in the welfare of the society.

FOUR STAGES BASED ON MATHEMATICAL RULES

These four stages of human life can be equated with the four mathematical concepts of addition (+), subtraction (-), multiplication (X), and division (÷). During the first 25 Years of life i.e., brahmacharya, one becomes a brahmachari (student) to acquire and accumulate knowledge. In the next twentyfive years during the period of Grahastha a man is so much engaged in good progeny and child-rearing that his knowledge declines. But during Vanaprashtha, the third stage of man's life, his knowledge is multiplied by the experience he gains during grihastha. The fourth stage of human life, sanyasa, is the time for meditation and contemplation. Due to the aging process there is decadence of mental and physical strength. The sound, sight, breath, water and the gross body of a man are taken away by the sky, sun, air, water and earth respectively. So the different parts are divided and mingled in the elemental forces.

FOUR VARNAS : DIVISION OF DUTIES

Like the four Ashramas the Upanishadic teachers divided the society into four Varnas or Cast, caste that was determined by one's profession, not by his birth. Satyakama Jabala, the son of a maid and whose caste could not be determined for his father was not known, is a burning example in the Chhandogya. His birth in a lower caste was not a barrier

for him to get admission into the Gurukula of Haridrumata Gautama. (Chand 4:4:5) In the Brihadaranyaka there are instances of a very liberal attitude towards caste system. Though stratification was inevitable on the principle of division of labour it was not accepted as anything rigid. In a caste-stratified society equality of all the members of a community was only a distant dream. There may have been rifts and conflicts that threaten the social harmony. But the Upanishadas provide examples of sages who plan to build a society on principles of equality for all irrespective of individual differences. Any member of any caste can be admitted into the hermitage for initiation and education if he is talented, he has interest and intelligence to enter the order. This kind of equality is postulated by the identity of the souls. All souls partake of the Ultimate reality; they are, therefore, identical. So each individual should have equal traits, so that a harmonious society can be founded on their efforts.

In myths and epics, there are numerous examples of caste conflicts. Vishwamitra, a member of the warrior class, seeks to attain the status of a Brahmin, but he is refused any such opportunity. Finally he attained a state of knowledge when he was capable of discourse on all the subtle issues of philosophy. But his conflict with Vashishta seems to be an instance of the tension in a highly stratified society in which an individual, how talented he may be, is denied the benefits of elitistic education only by reason of his birth. Upanishadas propose to end this conflict by opening the basis of education to all intending members irrespective of caste status.

It is a fact that the four-fold division of caste was already accomplished, but rigidity had no place as it is seen today in Hinduism. People of higher caste did not hesitate to accept food from the people of lower caste. Ushasti chakrayana in the Chhandogya Upanishad gladly accepted food from an elephant-driver.

Manu lays down the law during his period that a sudra with his noble actions can become a brahmin and vice versa. (Manusmriti 10:65) Even during Vedic period the entire society was interpreted like the body of a man :

*When they (the gods) divided man,
Into how many parts did they divide him?
What were his mouth, what were his arms,
What were his thighs and feet called?
The brahman (priest) was his mouth,
Of his arms were made the warrior.*

*His thighs became the vaisya
(merchants and cultivators)
Of his feet the sudra (servants) was born.*

*The Moon arose from his mind,
From his eye was born the Sun,
From his mouth Indra and Agni
(the war god and the fire god)
From his breath the Wind was born.
(Rig. 10:90:12)*

Like the four ashramas and four varnas the Upanishadic teachers have given four purusharthas or the ultimate goal of life. Man is the centre of the universe. So it is said in Sanskrit : "na he manusyatsreshatara he kinchit", which means there is nothing superior to man. To maintain that greatness the Vedic

teachers prescribed the principle based-earning for the livelihood.

FOUR PURUSHARTHAS

Upanishadic education prepares a student for the four purusharthas or the ultimate ends of life. They were dharma (righteousness), artha (material prosperity), kama (affective gratification) and moksha (liberation). According to this scheme of life artha or wealth is the means to other ends. Dharma a well ordered way of life designs how artha can be utilised and kama can be channelised. Dharma is one of those Indian words which cannot be translated into single equivalent word in English. It could be 'law', 'duty', 'religion' etc or all these put together. Dharma is simply a cohesive force which holds everything together. Without it, the cosmos would be reduced to chaos. Though it is imperceptible, it is like the law of gravitation without which all things would simply fall apart. So it is said : Dharanath dharma ityahu.

We see each of the four aims had its authentic literature : as for dharma various dharmashastras like the Laws of Manu; for artha, the Arthashastra of Kautilya; for kama, the Kamasutras of Vatsyayana; and for moksha various philosophical literature suggest the methods of seeking liberation.

It can not be out of place to mention that during the hundred years plan, life was dominated by Yoga. Centuries together when there was no written documents the teachers received their knowledge through their experiences. Experience was the only source of their knowledge and through their five senses

they acquired it. Eye, nose, ear, tongue, skin were instrumental to experience sight, smell, sound, taste and sensation. In order to perceive the exact and perfect experience the Upanishadic teachers instructed their students to keep these five senses healthy and pure. Through yoga and pranayam (breath control) could they make their body healthy and sound.

Etymologically yoga in Sanskrit means "to meditate", "to join", "harnessing", or "yoking". Usually it means control of the breath, a kind of respiratory gymnastics. This system of yoga cannot be confined to a period of a few thousand years. It is clear from the Indus Valley archeological evidences that the Yogic techniques were evolved in India with the beginning of Indian civilization. Patanjali, who is famous for his Yoga Sutra (Yoga Aphorism), admits frankly that he has merely edited and integrated the doctrinal and technical traditions of Yoga. (1:1) It is not unusual on the part of patanjali that he brought his idea from Sankhya and interpreted theistically and organised it as a system of philosophy.

The suppression of psychomental states is called *cittavrttinirodha* in Yoga Sutra (1,2). It is possible in the state of *ekagrata* or concentrating on a single point. *Ekagrata* controls *indriya* or sense activity and *Sanskara* or activity of the unconscious. To obtain *ekagrata*, eight classical techniques are prescribed (*yogasutra* 2:29) which will lead one to final liberation. They are:

- 1- Yama — restraints.
2. Niyama — disciplines

3. asana — different postures of the body
4. pranayama — rythm of respiration
5. pratyahara — emancipation of sensory activity from the domination of exterior objects.
6. dharana — concentration
7. dhyana — meditation and
8. samadhi — enstasis

There are four systems of Yoga to meet the needs of different types of persons :

1. Hatha — physical control
2. Laya — mind control.
 - a) Bhakti — love
 - b) Shakti — creative energy
 - c) Mantra — sacred sounds
 - d) Yantra — sacred forms
3. Dhyana — thought
4. Raja — discrimination
 - a) Jnana — knowledge
 - b) Karma — activity
 - c) Kundalini — psychic nerveforce
 - d) Samadhi — ecstatic self-knowledge.

Shvetashvatara for the first time seems to give the doctrine of Yoga in the form of meditation, pratyahara or control of senses through mind, which regulates the breath etc. The students during the Upanishadic period used to practise yoga to avoid sickness, old age and premature death. (Shveta. 2:12) They knew how to hold the body steady with the upper parts, chest, neck and head and causing the senses and the mind to enter into the heart, repressing the breathings and

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 breathe through nostrils with diminished breath, which was nothing but pranayama. (2:8-9) They practised yoga in a level, clean place, free from pebbles, fire and gravel, favourable to thought by the sound of water and other features of the topology, not offensive to the eye, in a hidden retreat protected from the wind. (2:10) One found in the upanishadas all the ideas of yoga which was developed in the post-Upanishadic period : we thus see that if we just add the yama and the Niyama of later Yogic philosophy to the various elements of Yoga as mentioned in the old Upanishads, namely, the Asana, the Pranayama, the pratyahara, the Dharana and the dhyana, all as preparatory to Samadhi, we have the full-fledged eight-fold scheme of the Yoga, or the way to spiritual realization. Moreover, the deistic conception of God as advanced in the Yoga-Sutras, especially in a Sutra like : kleshakarmavipakasyaih aparamrishtah purushavishesha Isvarah, is already present in the Upanishads when, as in the Mundaka, (3:1:1) we are told that the Universal soul merely looks on, while the individual soul is engaged in the enjoyment of prakriti, or as in the Katha, (2:5:11) the Godhead is described as being beyond the reach of the sorrows of the world, just as the Sun, who is the eye of the world, is beyond the reach of the defects of vision.

The inner yoga according to Patanjali depends on samyama or self-control. Three factors such as dharana, dhyana and samadhi. Dharana as defined by patanjali is binding of the mind to a restricted space (Ys. 3:1) dhyana means

staying of the mind in a focussed state in that restricted space and Samadhi the final stage can be described as a trance-like, ecstatic or cataleptic state or stability of mind.

Samadhi is of two types; asamprajnata (spiritual) and samprajnata (non-spiritual) (ys1:18). Patanjali clearly mentioned that the prior preceded by practice and for the latter practice is not necessarily essential (Ys. 1:17)

Psychologists like J.R. Cautela, C.B. ferster, and I. Goldiamond define self-control in terms of physical restraint, deprivation, resistance to deviation, aversive techniques, abstaining from available reinforcers, delay of gratification, stimulus manipulation action despite known aversive consequence, and alteration of behaviour-environment relations.

It may be concluded that in the forest schools literature and philosophy were combined into a distinctly integrated course to produce an ideology for the rise and maintenance of a new social order through the four stages of human life. So the Upanishads created the infrastructure for a new age, an infrastructure for all discourses and disciplines in addition to supplying the learners with an ideology for playing their roles in the newly emerging society where self-actualisation is more important than following the tradition of immensely complex rituals.

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Good Health and BRAHMACHARYA

— M.K. Gandhi

Brahmcharya literally means that mode of life which leads to the realization of God. That realization is impossible without practising self-restraint. Self-restraint means restraint of all the senses. But ordinarily Brahmacharya is understood to mean control over the sexual organs and prevention of seminal discharge through complete control over the sexual instinct and the sexual organs. This becomes natural for the man who exercises self-restraint all round. It is only when observance of Brahmacharya becomes natural to one that he or she derives the greatest benefit from it. Such a person should be free from anger and kindred passions. The so-called Brahmacharis, that one generally comes across, behave as if their one occupation in life was display of bad temper.

One notices that these people disregard the ordinary rules of Brahmacharya and merely aim at and expect to prevent seminal discharges. They fail to achieve their object. Some of them become almost insane while other betray a sickly appearance. They are unable to prevent the discharge and if they succeed in restraining themselves from sexual intercourse, they think they have attained all that was needed. Now mere abstention from sexual intercourse cannot be termed brahmacharya. So long as the desire for intercourse is there, one cannot be said to have attained Brahmacharya. Only who

has burnt away the sexual desire in its entirety may be said to have attained control over his sexual organ. The absence of seminal discharge is a straightforward result of Brahmacharya, but it is not all. There is something very striking about a fullfledged Brahmachari. His speech, his thought, and his action, all bespeak possession of vital force.

Such a Brahmachari does not flee from the company of women. He may not hanker after it nor may he avoid it even when it means rendering of necessary services. For him distinction between men and women almost disappears. No one should distort my words to use them as an argument in favour of licentiousness. What I mean to say is that, a man whose sexual desire has been burnt up ceases to make a distinction between man and women. it must be so. His conception of beauty alters. He will not look at the external form. He or she whose character is beautiful will be beautiful in his eyes. Therefore, the sight of a woman called beautiful will not ruffle or excite him. Even his sexual organs will begin to look different. In other words, such a man has so controlled his sexual instinct that he never gets erections. He does not become impotent for lack of the necessary secretions of sexual glands. But these secretions in his case are sublimated into a vital force pervading his whole being. It is said that an impotent man is not free

from the sexual desire. Some of my correspondents belonging to this group tell me that they desire erection but they fail to get and yet have seminal discharges. Such men have either become impotent or are on the way to become so for loss of the necessary secretions. This is a pitiable state. But the cultivated impotency of the man, whose sexual desire has been burnt up and whose sexual secretions are being converted into vital force, is wholly different. It is to be desired by everybody. It is true that such a Brahmachari is rare to find.

But the Brahmacharya which has been emphasised in this article is limited to the conservation of sexual secretions. The glorious fruit of perfect brahmacharya is not to be had from the observance of this limited Brahmacharya. But no one can reach perfect Brahmacharya without reaching the limited variety.

And maintenance of perfect health should be considered almost an utter impossibility without the Brahmacharya leading to the conservation of the sexual secretions. To countenance wastage of a secretion which has the power of creating another human being is to say the least, an indication of gross ignorance. A firm grasp of the fact that semen is meant to be used only for procreation and not for self-indulgence, leaves no room whatsoever for indulging in animal passion. Assimilation of the knowledge that the vital fluid is never meant for waste should restrain men and women from becoming crazy over sexual intercourse. Marriage will then come to have a different significance and the way it is treated at present will appear disgusting.

Marriage ought to signify a union of hearts between the two partners. A married couple is worthy of being considered Brahmacharies if they never think of sexual intercourse except for the purposes of procreation. Such an intercourse is not possible unless both parties desire it. It will never be resorted to in order to satisfy passion without the desire for child. After intercourse which has been performed as a matter of duty, the desire to repeat the process should never arise.

What I am saying may not be taken as copy book wisdom. The reader should know that I am writing this after a long personal experience. I know that I am writing is contrary to the common practice. But in order to make progress we have often to go beyond the limits of common experience. Great discoveries have been possible only as a result of challenging the common experience of commonly held beliefs. The invention of the simple match-stick was a challenge to the common experience and the discovery of electricity confounded all preconceived notions.

What is true of physical things is equally true of things spiritual.

The sexual glands are all the time secreting the semen. This secretion should be utilized for enhancing one's mental, physical and spiritual energy. He, who would learn to utilize it thus, will find that he requires very little food to keep his body in a fit condition. And yet he will be as capable as any of undertaking physical labour. Mental exertion will not tire him easily nor will he show the ordinary signs of old age. Just as a ripe fruit or an old leaf falls off naturally, so will such a brahmachari when his time comes

pass away with all his faculties intact. Although with the passage of time the effects of the natural wear and tear must manifest in his body, his intellect instead of showing signs of decay should show progressive clarity. If all this is correct, the real key to health lies in the conservation of vital energy.

I give here the rules for the conservation of vital force, as I know them.

1. Sexual desire has its root in one's thought. Therefore, complete control over thought is necessary. The way to achieve it is this. Never let your mind remain idle. Keep it filled with good and useful ideas. In other words keep thinking of whatever duty you have in hand. There need be no worry about it, but think out how you can become an expert in your department (field of action) and then put your thoughts into action. There should be no waste of thought. Japa (repetition of God's name) is a great support when idle thoughts haunt you. Contemplate God in the form you have pictured Him unless you know Him as formless. While Japa is going on, no other thought should be allowed to enter one's mind. This is the ideal state. But if one cannot reach it and all sorts of uninvited thoughts invade one's mind, one should not become disheartened. Namajapa should be continued faithfully and in the confidence that ultimate victory is bound to follow.

The ideal Namajapa is the recitation of AUM or Gayatri mantra, as much as you can easily

(Editor)

2. As with our thoughts, so with our reading and talking. These should be healthy and clean. Erotic literature should

be avoided. Idle, indecent talk leads to indecent action. It is obvious that one who does not wish to feed his animal passions will avoid occupations which tend to induce them.

3. Like the mind, the body must also be kept well and usefully occupied, so that the fatigue of the day may lead to refreshing dreamless sleep. As far as possible, work should be in the open. Those who for some reason or the other, cannot undertake physical labour, should make it a point to take regular exercise. In my opinion, a brisk walk in the open is the best form of exercise. During walk the mouth should be closed and breathing should be done through the nose. Sitting or walking, the body must be held erect. To sit or stand otherwise is a sign of laziness and laziness is the enemy of self-restraint. Yogic exercises-asanas-are also useful.

4. A Sanskrit text says that a man becomes what he eats. A glutton who exercises no restraint in eating is a slave to his animal passions. One who has not been able to control his palate, will never be able to control the other senses. If this is true, it is clear that one should take just enough food for the requirements of the body and no more. The diet should be healthy and well-balanced. The body was never meant to be treated as a refuse bin holding the foods that the palate demands. Food is meant to sustain the body. This body has been given to man as a means of self-realization. Self-realization means realization of God. A person who has made this realization the object of his or her life, will never become a slave to the animal passion.

5. Man should look upon every woman as his mother, sister or daughter. No one ever entertains impure thoughts with regard to his mother, sister or daughter. Similarly, woman should look upon every man as her father, brother or son.

Anyone who observes these principles should find it easy to overcome what has been called the greatest of all passions. A person, who has a real desire for brahmacharya will not give up the effort because he or she regards the observance of these rules as impossible or at least within the reach of one in a million. The effort is a joy in itself. To put it in another way, the joy of possessing perfect health is not to be compared with any other, and perfect health is unattainable by slaves. Slavery of one's animality is perhaps the worst of all.

A few words about contraceptives will not be out of place here. The practice of preventing progeny, by means of artificial methods, is not a new thing. In the past such methods were practised secretly and they were crude. Modern society has given them respectable place and made improvements. They have been given a philanthropic garb. The advocates of contraceptives say that sexual desire is a natural instinct - some call it a blessing. They therefore say that it is not desirable to suppress the desire even if it were possible. Birth control by means of self-restraint is, in their opinion, difficult to practise. If a substitute for self-restraint is not prescribed, the health of innumerable women is bound to suffer through frequent pregnancies. They add that if births are not regulated, over-population will ensue; individual families will be

pauperized and their children will be ill-fed, ill-clothed and ill-educated. Therefore, they argue, it is the duty of scientists to devise harmless and effective methods of birth control. This argument has failed to convince me. The use of contraceptives is likely to produce evils of which we have no conception. But the worst danger is that the use of contraceptives bids fair to kill the desire for self-restraint. In my opinion it is too heavy a price to pay for any possible immediate gain. But this is not the place to argue my point. They should try their best to exercise self-restraint. They should take up such activities as would keep their bodies and minds fully occupied and give a suitable outlet to their energy. It is necessary to have some healthy recreation when one is tired by physical labour. There should not be a single moment of idleness for the devil to creep in. In this way, true conjugal love will be established and directed into healthy channels. Both the partners will make a progressive rise in their moral height. The joy of true renunciation, once they come to know it, will prevent them from turning to animal enjoyment. Self-deception is the greatest stumbling block. Instead of controlling the mind, the fountain of all animal desire, men and women involve themselves in the vain endeavour to avoid the physical act. If there is a determination to control the thought and the action, victory is sure to follow. Man must understand that woman is his companion and helpmate in life and not a means of satisfying carnal desire. There must be a clear perception that the purpose of human creation was wholly different from that of the satisfaction of animal wants.

पाखण्ड खण्डिनी

THE SUPER EXPLODER OF MYTHS

— Brig. Chitaranjan Savant, V.S.M

Truth has been the watchword of the Aryas. Aryas are the people who lead a life as enjoined on them by Dharma. Dharma is the path of righteousness. The original source of righteousness is the holy VEDAS. Right at the beginning of the creation, God revealed the Vedas - the knowledge to the rishis for the guidance of Man, thus the celestial knowledge, the holy VEDA, is for the guidance of entire mankind. No sect, region or religion or race can monopolise it. All men and women are entitled to receive and recite, preach and practise the Ved mantra or the contents of the Vedic Hymns. A denial of this divine Right by man to man is mythical and unethical, many a time an ignorant or ill advised coterie makes an endeavour to deprive a majority of men and women of the fruits of Divine knowledge, the VEDA, and thus gives birth to myriad of myths. Thus myths are both in ignorance nurtured in greed and

nourished in senseless and meaningless rituals. The generators and perpetrators of myth are enemies of mankind. To let the vast humanity be benefitted by imbibing the knowledge of the VEDA, the coterie which prevents the free flow of the divine knowledge must be busted, Myths created to cow down the less privileged must be exploded.

let us, therefore,
take a pledge that we
will explode myths,
follow the path of
truth as enjoined on us
by the VEDAS and
strive for salvation -
The MOKSHA.

Such a super exploder of myths was an ascetic a sanyasi, Swami Dayanand Saraswati. It was he who gave the clarion call "Back to the VEDAS." The decay that had set in was rectified to a large extent by Swami Dayanand Saraswati's relentless campaign in propagating the Vedic way of life. He launched a two pronged attack on the decadent human society, cleance it

of moral, mental and physical ills and pave the way for our souls to attain the state of bliss, viz MOKSHA. Let us take a look at his modus operandi.

Haridwar - Rishikesh road runs almost parallel to the Ganges. The scene is set on the banks of Ganga along that road at milestone six from the famous ghat, "Har ki Pauri". The KUMBH fair of 1867 is in full swing. A tall, well built fair and impressive Sanyasi is standing below an ochre flag exhorting the flocks of believers to live by the tenets of the Divine knowledge, the VEDA. The Dev Nagri Inscription on the flag cannot but attract attention. "Pakhanda Khandini" i.e. An Exploder of myths and deceptions. The essence of Sanyasi's Sermon on the Sand was:

(a) God is Omnipresent and is NIRAKAR i.e. imageless. He is never born and does not die.

(b) God is the fountain head of true knowledge.

(c) VEDA is divine; prescribes the path for man.

(d) Forsake falsehood, myths, superstitions.

(e) Those who swindle the Common man in the name of false precepts are not Dharm Gurus but Bhrasht Gurus and parasites on society.

The Sanyasi giving discourses under the Myth-Exploder Banner was none other but Swami Dayanand Saraswati. He distributed a small pamphlet "Exploding Myths" free of cost. Its theme exposed the falsehood of Vishnu Bhagwat by highlighting its negative approach, its propagation of false gods thereby betraying ignorance of the Vedic way of life. People who made money by

throwing the Vedic Dharma overboard and narrated cock and bull stories, invented false gods were nothing but 'thugs' and criminals preying on people.

Swami Dayanand Saraswati took it upon himself to cleanse the society of false gods and criminals masquerading as godmen. These men and women were like cancer and jeopardised health of the society. False Gods, superstitions and false gurus not only sapped strength of society but prevented growth of scientific approach and scientific mind. He enjoined on the Arya Samaj, founded by him in 1875 in Bombay, to wage war against the negative, superstitious godmen and promote the theistic Scientific approach of the Vedic Dharma. He and his fellow Aryas enacted Ten principles of the Arya Samaj in 1877 in Lahore to guide the Common Man to attain bliss; the MOKSHA.

Swami Dayanand Saraswati travelled far and wide in India to explode many a myth-these were indeed making man moribund. From Multan in the west to Calcutta in the east, from the Himalayan heights in the north to plains of Pune in the deccan was his preaching playground. The myriad myths that he exploded and spurious institutions that he attacked smarted under his verbal and written onslaught. The learned Swami held discussions with preachers of faiths like christianity, Islam and converted captains and commoners, preachers and priests to his own point of view. Among the fiftyfive odd books and pamphlets that he wrote the most widely read is the "Satyarth"

Prakash" or the "Light of Truth". let us leaf through a few of its fourteen enlightening chapters.

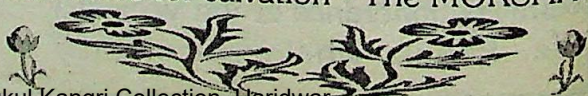
The Vedic Trinity is: God; Soul; matter. In Hindi it is: Parmatma; Jeevatma; Prakriti. The most common myth is : God comes to this world in the form of man. The ignorant ones call it "Avtar". In the Vedic Trinity, God is God, there is only One God, God has no image or idol and, therefore, idol worship is an exercise in futility. Likewise man or Jeevatma can never become God or parmatma. Men of weak minds elevate stronger men to godhead. Consequently, there are godmen galore even in the twentyfirst century, notwithstanding all avenues of enlightenment are available to modern man. To-day godmen, sadhus and fakirs are just fakes and frauds-out to cheat the gullible in the guise of teaching tenets of religion. The Vedic mantras quoted in the Satyarth Prakash show us the path to enlightenment; teach us to be mentally robust, physically fit and militarily strong to vanquish all foes. Mind is the man. Make your mind strong through meditation, pranayam and righteousness. You will, thus, make the fake fakir vanish in thin air. The myth of godmen making gold watches for the rich and ash for the poor in a magician's style will stand exploded.

In a society where the Guru cheats the Shishya (disciple) and the shishya cheats the Guru, both are bound to sink together. Let us not cheat each other and malign the pious bonds. Sailing in a stone boat ? No way but to sink !

Let us take a close look at the falsehood perpetrated on the so-called scientific societies. Can a virgin be impregnated without mating with a man? Here is a case of normal pregnancy of a married woman whose marriage has not been consummated. She never had a chance to share the marital bed with her husband. There is a natural birth and the boy born thus is hailed as a son of god. Ask yourself, the enlightened ones ! Isn't it out and out a case of promiscuity being sanctified in the name of father, son and the Holy Ghost. Isn't it the biggest myth in man's mythology ? Swami Dayanand Saraswati exploded this myth meat and proper in the thirteenth chapter of the "Light of Truth."

Preying on feeble minded men many muslims are masquerading as Bengali tantric Babas in rich areas like Greater Kailash of New Delhi. These frauds are neither Bengalis nor Babas nor Tantrik. Just thugs. Here is an area where myths must be exploded. A subsidised sale of the "Light of Truth" will be in order. Further, the muslims all over the world should reconsider the process of slaughter of animals after reciting a lore of Quran " Let us begin in the name of Allah who is kind and merciful." It is a contradiction and needs an urgent reconciliation.

let us, therefore, take a pledge that we will explode myths, follow the path of truth as enjoined on us by the VEDAS and strive for salvation - The MOKSHA.



O Man,
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AND
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Ten Principles

For the Spiritual, Religious, Social, Political and Economic development of Humans

While reading the following, revolve your mind in these thoughts with full concentration. Meditate and ponder over them. If any query comes up in your mind, do not hesitate to contact an Arya (learned and noble man), may be through any of the nearest Arya Samaj Temple, or as an alternative you may write to us by post or e-mail.

Editor : Vimal Wadhawan

1. God is the original source of all that is known by spiritual knowledge and the physical sciences.
2. God is Existent, conscious, all-beatitude, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, Beginningless, Incomparable, the support of All, the Lord of All, All-pervading, Omniscient and Controller of All from within, Evermature, Imperishable, Fearless, Eternal, Pure, Creator of the Universe. He alone ought to be worshipped.
3. The Vedas are the books of all True knowledge. It is the paramount duty of all Aryas to read them, to teach them to others, to listen to them and to recite them to others.
4. All persons should always be ready to accept truth and renounce untruth.
5. All acts ought to be performed in conformity to Dharma (righteousness) i.e. after due consideration of truth and untruth.
6. The primary object of Arya Samaj is to do good to the whole world, i.e. to promote physical, spiritual and social progress of all humans.
7. Your dealings with all should be regulated by love and due justice, in accordance with the dictates of Dharma (righteousness).
8. Avidya (illusion and ignorance) be dispelled, and Vidya (realisation and acquisition of knowledge) should be promoted.
9. None should remain satisfied with his own progress only, but incessantly strive for the social upliftment, realizing his own benefit in the advancement of all others.
10. All men ought to dedicate themselves necessarily for the social good and the well being of all, subordinating their personal interest, while the individual is free to enjoy the freedom of action for individual well being.

Printed and Published by **Vimal Wadhawan for Sarvadeshik Arya Pratinidhi Sabha**,
Mahraishi Dayanand Bhawan, 3/5, Asaf Ali Road, New Delhi-110002 (India)

Printed at : **Sarvadeshik Press**, 1488 Patanjali,
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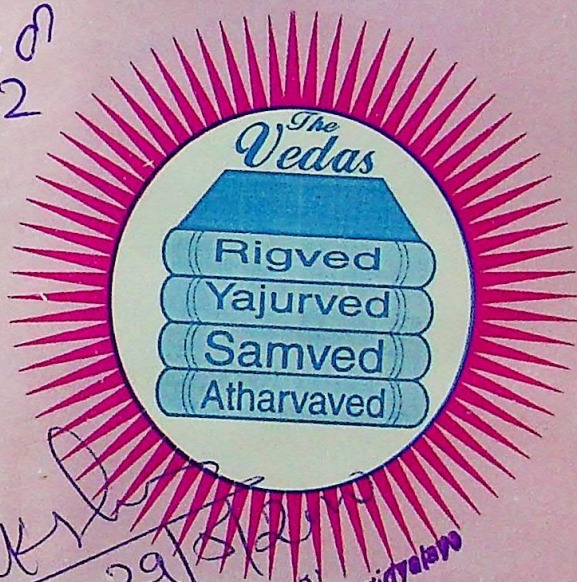
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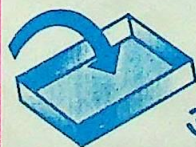
A Monthly Journal of Vedic and Indological Subjects



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PURSUITS OF VEDIC LIGHT

आनो भद्राः क्रतवो

यन्तु विश्वतः

Let noble thoughts
Come to us
From all sides



कृण्वन्तो विश्वमार्यम्

Let us make
the whole World
Noble



Editor — VIMAL WADHAWAN

Sarvadeshik Arya Pratinidhi Sabha

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UNIVERSAL VEDIC PRAYER FOR THE UPLIFTMENT OF THE NATION

This prayer can equally be recited by the citizen of any country for the development of his/her own motherland. For further edification with more such concepts which are altogether humanistic in contents and universal in spirit, read the Vedas, Spot Light on Truth and other Paronymous literature.

Editor: **Vimal Wadhawan**

*O! Supreme Being, let there be born in our Nation,
the intellectuals - possessing spiritual splendour;
the military men - brave, skilled in warfare, mighty warrior and
destroyer of the enemies;*

*Let there be born - the cow, giving abundant milk;
the ox, carrier of heavy loads;
the horse of high speed;
the women, skilled in domestic affairs;*

*The son of this devotee, while he attains his youth-
be heroic and highly cultured.*

May the clouds rain on the required occasions.

May the fruit-bearing trees bear ripe fruits in abundance.

*May the power of aquisition and preservance of
wealth ever remain with us
and last but not the least*

*May we remain ever vigilant in the Nation and
come forward for its protection.*

* * * * *

Based on Hymn 22-22 of Yajur Veda.

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CHIEF AIM OF ARYA SAMAJ IS
THE DISSEMINATION OF VEDIC VIEWS

VEDIC LIGHT

A Monthly Journal of Vedic and Indological Subjects

Vol. XXXVIII No. 2

Total Issue 445

APRIL, 2000

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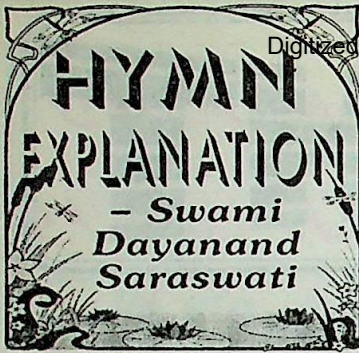
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Single Copy	Rs. 5.00		
One Year	Rs. 50.00		
10 years	Rs. 450.00	U.S. \$150	£ (Stg.) 100
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PRAYER

PROTECT US FROM THE WICKED



पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्यः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥

(ऋ० १/३६/१५)

Transcription

**PAAHI NO AGNE RAKSASAH PAAHI
DHUURTERARAAVNAH.
PAAHI RIISATA UTA VAA JIGHAAMSATO
BRHADDBHAANO YAVISTHYA.**

(Rg. 1, 36, 15)

Word Meaning

(AGNE) Oh Effulgent God (PAAHI) protect (NAH) us from (RAKSASAH) the wicked, (PAAHI) protect us from (ARAAVNAH) the miserly and (DHUURTEH) the fraudulent, (PAAHI) protect us from (RIISATA) the perse-

cutors (UTS+VAA) and (PAAHI) protect us from (JIGHAAMSATAH) men of bad intentions. Oh (YAVISTHYA) God Almighty, (BRHADDBHAANO) Possessor of great lustre, (PAAHI) kindly protect us from all evils.

Invocation

Oh Self-effulgent God, You are the Destroyer of all enemies of the righteous and the innocent. Kindly protect us from the "Raaksasas", the wicked and harmful men. Oh Lord Almighty, protect us from the fraudulent and the miserly.

Protect us from those who persecute us and also from those who want to inflict injury on us. Oh Almighty God. You are Great and Glorious. Kindly be Gracious to protect us from all these aforesaid bad characters.

G A Glorious Chapter



How many ideas, how many strivings and achievements may be summed up in one name - of Swami Dayanand Saraswati ?

In these days when the world is throbbing with the longings of a new birth, when the sufferings of war and the terrorism have swayed the hearts of men from dread into despair, it is the voice of religion - the large faith in Humanity and inherent goodness of life - that whispers hope. If action be the chief factor in war it is no less the philosophy of peace, and the test of a prophet is in the deeds of his people and the set-up he founded. Such a creed was Swami Dayananda's.

In India the age of conflict between the old and new, between militant Christianity and apathetic Hinduism was the birth of a great renaissance, the mighty currents of which, moving in different directions, are now sweeping over the globe today.

Arya Samaj has been one of the most potent forces in the regeneration. Social reforms, carried on by our ancestors, were a part religion and education. Arya Samaj came as a dispeller of darkness, giving hope and direction to those who accept it.

Wherever the Arya Samaj goes, it takes with itself the pure light of ancient Vedic truth, gives its message of fraternity and equality to thousands of hearts. Schools, Colleges and Gurukulas besides other institutions follow in its wake.

At the completion of 125 years, a golden chapter, of this great society we ought to express our plans for the future, not different from our past, as regards themes.

Our past is the vow for our future.

— Vimal Wadhawan

BESTOW YOUR DIVINE ENERGIES

— Dr. T. R. Khanna (U.S.A.)

उदेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अहनाम् ।
उतोदिता मधवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ।

(यजु० ३४-३७)

**UTEDAANIIM BHAGAVANTAH
SYAAMA UTA PRAPITVA UTA
MADHYE AHNAAM ।**

**UTODITAA MADHVANSURYASA
VAYAM DEVAANAM SUMATAU
SYAAMA ।।**

(Y.V. 34,37)

Oh Bestower of prosperity, may we remain in Your heavenly energies. Oh Self-effulgent Light, giver of sweetness and joy, may your divine energies flow into our lives.

Oh Self-effulgent Divine Light, give us the boon that we may always remain stable and prosperous in Your wisdom. May we remain united in Your vibrations. May Your divine energies constantly be bestowed upon us.

This Ved Mantra is awakening something within us which has been sleeping for a long time: the fact that we have somehow been sleeping from consciousness. We have become so totally fascinated by the gadgets and distractions of the industrial age that we have forgotten that our soul even exists, and that our loved ones also exist. Our life is not dependent upon material objects, but

on spiritual development, also. It is important to have modern facilities, but we cannot allow ourselves to become infatuated by those facilities. We should be intoxicated with spirit, not with objects.

In this day and age, most people are sucking energies from their families rather than contributing to them. They are taking family resources and wasting them in pub houses, travel, and expensive department stores. And who benefits from these piggish habits? The very rich. And who loses? The family members. Those who want high living standards over family unity do not have prosperous homes.

If we really want to enjoy the best of the Lord's energies, we must generate the Lord's energies ourselves. We can't just sit here and hope that somehow those energies are just going to fall from heaven! If we want physical health, we have to exercise and control our diet. If we want mental health, we must control our mind. If we want to create good energy, we have to be sensitive to the needs of our loved ones and those around us.

What constitutes good energy?
cooperation with our loved ones,
• not destroying a good situation,
• being sensitive to the needs of the family,

- bringing more wisdom into the family,
- bringing more love into the family,
- bringing more prosperity into the family,
- bringing more health into the family,
- imbibing more good qualities in the family,
- bringing more resources into the family,
- taking care of the family under all circumstances.

If we do not take care of our family, what will become of it? Outsiders will come and destroy it. The outside world is full of people who lack common sense and awareness, people who connive, and people who laugh at the distress of others. Leaving our family vulnerable to these kinds of people is not heavenly energy. It is a disruption of God's energy.

The Lord's plan was for us to bring good energies together. Any household exists because of the unity of the family, because of heavenly energies, not because of any one individual. Prospects may be very bright for one member of the family,

but unless it unites the whole family, what good are those prospects?

India has been stable for thousands of years because the family unit has been strong. In the West, on the other hand, individuality is encouraged rather than family unity. Freedom of the individual is very good, but if it destroys the unity of the family, it is no longer good. The first principle of a sound family life is to subjugate individual freedom for the sake of unity of the family.

The Ved Mantra warns us not to take on the Western concept of individuality. Heavenly energies are those which bring prosperity through unity. India is still stable in spite of all the economic and social problems because the family unit is still strong. It is the family which made this world, and which also sustains it. If we remember that, no matter what, the family comes first, then we will always remain united in the Lord's heavenly energies.

TO HOLD ONTO WISDOM OF CONSCIOUSNESS
IS COURAGEOUS.

TO HOLD ONTO FLUCTUATIONS OF NEGATIVE
FEELINGS IS COWARDLY.

UNCONDITIONAL LOVE
IS FREE
FROM THE INFECTION OF EGO.

— Dr. T.R. Khanna, U.S.A

THE CONCEPT OF VEDIC REALISM OR PRAGMATISM

—Pt. Haripal Rajpal, Canada.

The prevailing concept about the world that we live in is: That it is REAL. It is REAL because we see it, touch it, feel it and enjoy it.

How can we call an OBJECTIVE WORLD UNREAL, when we actually see objects, touch objects, feel objects and enjoy objects.

They could be called UNREAL if after seeing, touching and feeling them they could have disappeared and had vanished into nothingness.

But there is another school of thought also which argues that the world is UNREAL. They argue that in darkness we see a rope, and mistake it for a snake. Not only mistake a rope for a snake, we are also get afraid of it, and getting afraid we ran away from it.

Just as due to darkness the rope is mistaken for a snake, similarly, due to ignorance (avidya) we regard the UNREAL world as REAL.

Shankaracharya and his followers are the foremost proponents of this school and a great philosophy has grown out of this idea.

Following in the footsteps of Shankaracharya, a Chinese philosopher named - Chawanze-has written that while he was asleep he felt that he was a but-

terfly, flying around from flower to flower.

In dream, which he thought was a REALITY and not a dream, he also argued within himself that he was not a butterfly but was an official of the Government working in the office.

But at the same time, he argued, in dream, how could he be an officer of the Government as he was flying with wings on, and was flying from flower to flower. Dream is such a REALITY.

Now, when he is writing his book he questions :

What is True ? Is he actually a butterfly and is dreaming that he is an official of the Government working in the office or actually he is an official in the office of the Government and dreaming that he is a butterfly.

The question is very pertinent. Chawanze-the Chinese philosopher-says that he is in a dilemma. He cannot decide what the ACTUAL TRUTH is whether being a human being is a dream or being a butterfly is a DREAM.

In both the cases whatever one sees, touches, and feels appears to be a REALITY.

So the question remains a perennial question:

The world is REAL or UNREAL. Reality sometimes turns out into unreality and unreality at times turns out into reality.

LET us see what is the Truth

The world is UNREAL, is proved by many factors. Nobody can deny the fact that ultimately we have to leave the world. It has been truly said : "Dust thou art unto dust returnest."

So much so, most of us are consigned to the flames and some of us are buried in ground after death. We are lost to the world and the world is lost to us. Everything becomes UNREAL. Alaxender the Great is said to have willed that at the time of his death in his cremation procession, he should be carried with both his palms empty and arms outstretched, proclaiming to the world that all he amassed turned into nothing, and all became UNREALITY.

This happens to one and all of us without exception.

Buddha renounced the kingdom when he realized by experience that this world is UNREAL.

Every moment, every event of the world proclaims, at its loudest voice, the UNREALITY of this material world.

Shankaracharya, the richest non-material Sadhu, is the great proponent of the unreality of the material world.

Though it is a contradiction in life, still it is a contradiction which shows that the so-called unreality of the world of matter has got some reality behind it.

Seeing richness of Shankaracharya the question arises: Is the material world really unreal and non-existent? If it is unreal and non-existent then why all this botheration, and why the people cling to it and those proclaiming renunciation cannot renounce it ?

Grasping the question of the non-reality of the world and accepting the world as false, the Upanishad asks: कथं वै असत्तः सत्त जायते How is it that existence has originated from non-existence?

If the world is UNREAL, it is a matter of common sense that the thing which we call REAL, which we see, touch and feel may vanish or disappear.

But how can things which we call material or REAL may have their origin from UNREALITY? Non-existence may follow from existence, but existence cannot follow from non-existence. That will be against the Law of Nature. Under the circumstances, we shall have to accept the existence of Matter and its reality.

There is a Puranic narrative (anecdote) explaining the palpable reality of the world of matter, and material objects.

It is said that once a flourishing merchant constructed a rest house for the stay of pilgrims in a holy city. Vishnu and his spouse Laxmi happened to visit that place.

At that time they were engaged in a discussion as to whether the world of matter is a reality or is a falsity non-real.

Laxmi said that the world is real as it worships money-power.

Vishnu argued that the world is unreal as it also condemns money-power and derides the rich. Ultimately, they decided to put their respective theories to test in a practical manner.

The shape of the practical test was that both of them, separately, on different occasions, should approach the merchant for two nights stay in his rest house, and whosoever of the two succeeds to persuade the merchant to evict the occupant of the rest-house, his or her theory would be correct.

It was presumed that as the merchant is already very rich he will not succumb to money persuasion.

Now if Laxmi succeeded to oust Vishnu from his luxurious abode on the temptation of money, then it will be concluded that the world of matter is real; on the other hand, if Vishnu succeeded in persuading the merchant that as he had enough money, he should not succumb to money allurements if he is offered such, in that case Vishnu's theory of the unreality of the world of the matter will be established.

First, Vishnu went to the merchant and requested for two nights accommodation. He was given the best room and was served the best food.

Vishnu took out his leaf plate, ate food. He was filled, and went to sleep. After two days Laxmi came to the same merchant and requested for a room to stay in his rest house. She was shown all the rooms, but she preferred the one which Vishnu was occupying.

She was told that an Hon'ble Saint was staying in that room, and she could take some other room. But Laxmi insisted to have the same room occupied by the previous guest. She said, if she has to stay she will stay in that very room and in no other.

On being refused in her request she said : Alright, I shall stay in the verandah outside: She spread her beddings there.

Food was served to her. She took out a plate of gold from her bag, ate food and threw away the plate of gold. At this, the merchant was surprised and told her that she had thrown a precious article.

Laxmi smiled and replied: She does so every day and always. What is gold ? She had plenty of it. Whenever she takes food, she does it in a golden plate and after eating throws it away.

Hearing about this richness of his guest, the merchant called his servants and ordered them to throw out the belongings of the previous guest and install the new pilgrim in his place.

When this programme was going on Laxmi smiled at Vishnu and asked : Tell me now if the world is Real or Unreal.

By relating this anecdote I do not want to convey that materialism is the last word in Vedic philosophy.

Moreover, the anecdote I have related is not a Vedic anecdote. It conveys an idea.

The underlying idea is that one cannot ignore the fact that, howsoever we may talk about falsity of the material

world, the world is real also

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Then, Wherein lies the TRUTH ?

kasyasvita dhanam.

According to Vedic philosophy the truth lies in the middle. The truth is that the world is both real and unreal.

It is this what I have termed VEDIC PRAGMATISM in the beginning of this article. It is real in the sense that it does exist; we touch it, feel it and see it; It is unreal in the sense that it does not become part and parcel of our being. this idea has been explained in Yajurveda when it says :

ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्वित् धनम् ॥

Eesha vasyam idam sarvam yat
kinchat jagatyam jagat,

The mantra says that the world is real, but real in the sense that you can make use of it as you see a means, an instrument.

Enjoy it but not be enjoyed by it; after having got the best of it, throw it away as nothing in it permanently belongs to you-not even your body.

In short, it means: Have it and don't have it; it may belong to you but you may not belong to it.

The World is SAT (real) and ASAT (Unreal)- is the central idea of VEDIC THOUGHT AND CULTURE.

LIFE IS PLAIN RECORD BOOK

— Om Parkash Aggarwal

Who-so-ever takes birth, carries his destiny with him or her. He carries, as if, a slate with him. He has to write his own luck. Whatever he does or intends to do, he has to perform the journey of his life. Yet many times the parents try to write the future of their children, which is often not consistent with their wishes. This creates tension among them. The parents do not allow the child to do what he wants to do and force him to charter a course of action against his wishes, which he does not like. It is often observed that the parents tried to provide

their child with all the paraphernalia which he himself could have managed. This is not correct. If the parents do everything then what will the child do? It will be better if he is permitted to do what he likes to do to live his life. This will reduce tension. He will keep carefully what he will purchase himself. There is little consideration for what others give. The rule to reduce tension, therefore, is to allow the person to purchase for himself what he needs. The children should be allowed to grow. Guide them. They will learn from their experience.

VEDIC SANSKRIT THE MOTHER OF ALL LANGUAGES

— Swami Dharmanand Vidyamartand

The study of various languages is very interesting subject. Late Swami Dharmanand Saraswati 'Vidyamartand' wrote a book "Vedic Sanskrit : Mother of All languages," way back in 1979. The terminology of this mother language and other languages, Indian as well as of foreign origin, was compared in this work. It is really astonishing to note the similarity. Hereafter we wish to serialise all such comparisuns.

LATIN AND SANSKRIT

The following list of words taken at random shows similarity between Sanskrit and latin.

Sanskrit	Latin	English Meaning
दानम्	donum	donation
मातर	mater	mother
पितर	pater	father
भ्रातर	brater	brother
युगम्	jugum	particular period
इदम्	idem	this
दैवः	dcus	God
धरा	terra	earth
श्वसुरः	socer	father-in-law
नक्तम्	noctis	night
मृतिः	morti	death
नीडः	nidus	nest
दश	decem	ten
त्रयः	tres	three
पदम्	pedem	foot
मनः	mens	mind
अप्	ab	water
वहामि	veho	bear
अमर्त्यः, अमरः	immortalis	immortal
अज्ञातः	ignotus	unknown
अहमस्मि	adsum	I am
अलं माता	alma mater	mother institution
अस् भुवि	esse-tobe	to be
इदम् अस्ति	id est	this is
प्रथमः	prime	first
तानम्	tonos	tune
सम्	sum	
शर्करा	sukharon	
ददाति	didoti	gives
ददासि	didos	
भरामः	phecones	we support
नवः	neos new	
परि	peri	all around
अस्ति	esti	
सर्प (गमौ)	serpo (to creep)	creep
चन्दनम्	sandlam	sandal
वाक्	voc, vocis	voice
मीर (समुद्रः)	mare	ocean
जानु	gene	knee
मासः	mensis	month
नवः	novus	new
स्थितिः	sedes	position/situation
नौ	non	no
तन्वी	tennuis	thin, small
जन्म, जनिः	genas	birth
अपः (वै०कर्म)	opus	work
मृदु	mitis	mild
महान्	magnus	mighty
मलिनः	malus	dirty
पदातिः	peditis	pedestarian
युवन्	uvenis	young
मरकतमणिः	marganita	gem
दुर्बलः	debilis	weak
वीरः (जनः)	vir	heroic son
मृतः	morteus	dead
द्वौ	duo	two
स्मः	sum	are
सामि (अर्धम्)	semi	half
मल्ल	miles	wrestler soldier
अस्ति	est	is
सेवकः	servus	servant
वस्त्रम्	vestia	vest waistcoat

'The great similarity in grammatical forms of the two languages is also remarkable.'

Dayananda - The Scientist

— Kanad Dev Bhagi, Delhi

Dayanand has generally been known as a religious reformer - a social revolutionary. Hence, there is a tendency among general public to evaluate him only as a religious leader, a social reformer. But, this would be an injustice to him of underestimation of his versatile genius of all pervading personality. Very few know him as a Scientist-he mastered the basic tenets and principles of Science not in the common technical sense of term.

Dayanand interpreted Vedas-his commentaries on Vedic words and terms on scientific basis and given us the picture of highly developed, most scientific civilization in ancient India. Most of his contemporary western scholars may not agree with it but they all admired his analytical power and depth of his learning, particularly a man who never learnt English language. Western scholars accepted the commentaries of those Puranic Commentators like 'SAYANA' and 'MAHIDAR' who belonged to mythological school of Puranas. MaxMuller attempted to interpret Vedas under the influence of this mythological school of Puranas (Vivekananda called him the Rishi of India). When Dayanand knew about this, he wrote a letter to Maxmuller telling him very boldly that he did not know the A B C of Sanskrit language and asked him to stop interpreting Vedas which he obediently agreed to his advice.

Dayanand's brain was full of Scientific theories prevailing in those days and

discussed the subjects on science in universities and technical colleges. When he went to Roorkee University, the only engineering university in northern India, run by English dean and staff and openly offered them to discuss all science problems which agitated their brains in those days.

He was given by English dean two problems — One, "What is the age of Earth"? Two, "Presentation of sunlight in tree and vegetation".

At that time all the scientists of the world were of one opinion that "Age of Earth is 5000 B.C.", and some other believed 3000 B.C. But, Dayanand gave a dramatic departure to those theories and gave a long lecture in that university and proved scientifically that Earth Age is about two Billion Years and today after 150 years of his death, all the present scientists are convinced and agreed to his figure.

Like wise, there was a common belief among the western scientists that man's fore fathers were monkeys as per Charles Darwin's "Theory of Evolution." This attracted Dayananda's strong criticism. He wrote him a strong letter saying that his theory is most illogical. unscientific. Today after 150 years after his death, that theory is treated as redundant and dead and it has been discarded in the sphere of science.

Once, during his speech in Poona he claimed that knowledge of aeroplane technology was very common and

advanced during Vedic Civilization. Foundation of thought of atomic theory. Professor Albert Einstein and Max Plank are considered to be the fathers of atomic theory - Theory of relativity in twentieth century and proved releasing of Nuclear power based on the same three Elements of an atom which Dayanand derived from Vedas. Hence, Dayanand paved the way for future Nuclear Scientists as a star guide.

In reply, Dayanand said, let me have a licence for manufacturing aeroplane and I'll prove it. Englishman did not accept the challenge but after that Dayananda trained one of his disciple Mr. - Shivkarta Pandey and taught him Rishi Bhardwaj's Theory on Aeroplanes and Pandey demonstrated the flight of aeroplane in 1904 under the chairmanship of King of Gaekwad of Baroda who financed the whole project. It was done before the Wright Brothers of France. What happened to that project afterward is a mystery shrouded in the diplomacy of British rulers.

Dayananda wrote full eight chapters of his famous Book "Satyarth Prakash" on cosmogony and Astronomy - the creation, sustenance and dissolution of this universe. The opening two paragraphs of this chapter are self explanatory. He writes, all constituents of creation can be classified into three categories - SATTVA, RAJAS and TAMAS: i.e. protons, electrons and neutrons. Protons are positive charge of electricity, giving activity to electrons (negative charge). Electrons revolve around protons by positive charge in great speed.

Neutrons are neither positive nor negative and regulate the speed of protons and electrons. The weight of an Atom is judged by the number of protons and neutrons in the matter. It is remarkable that modern science is slowly but surely coming around what Vedas teach.

Dayanand enunciated the whole Atomic theory in Eighth chapter in 1873 when the modern scientists of the world

have not thought of atomic theory. Professor Albert Einstein and Max Plank are considered to be the fathers of atomic theory - Theory of relativity in twentieth century and proved releasing of Nuclear power based on the same three Elements of an atom which Dayanand derived from Vedas. Hence, Dayanand paved the way for future Nuclear Scientists as a star guide.

We can come to the conclusion that Dayananda used terminology of Atomic theory in Vedic sanskrit, which the future scientists translated into English and other languages. Dayanand cannot be called the scientist of modern laboratory but he gave a sufficient material in Eighth chapter of Satyarth Prakash for the guidance of succeeding generations. This is a great contribution of Dayananda to modern science.

I have written about the contribution of Dayananda in one field from his versatile and massive personality like an armed warrior who fought for India's regeneration of dormant soul. Our great country with millions of years of glorious achievements and crowned with marvellous wealth and power, who ruled the whole world with dignity and justice.

My dear readers, you would share my feelings that our country (Aryavrat) asks again for a Man worthy of our past with prophetic eye for the Grand future, a Man who had the audacity of genius with grandest combination of head, heart, conscious and brain. He was a great worshipper of liberty - Swaraj and a friend of the oppressed. Let Arya Samaj be able, by his deeds, to fulfill the dream of "कृषन्तो विश्वमार्यम्" A reality in this new millennium.

**56, Naval Apartments
Vasundhara Enclave, Delhi-96**

VEDIC VIEW OF EDUCATION

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— I.D. Khosla

Type of Education

Vedas mention two types of education namely (पराविद्या) paravidya and (अपराविद्या) apravidya. The former relates to spiritual or ecclesiastical knowledge and the latter deals with temporal or worldly matters. Primarily temporal knowledge is essential for advancement towards the spiritual knowledge. Here we shall only deal with temporal (apraavidya) only. For education the word used in Vedic literature is (शिक्षा) Siksha.

Definition

Shiksha (शिक्षा) or education means teaching, training, the act or art of developing & cultivating the various physical, moral, intellectual, aesthetical faculties of man and it includes discipline, character building, nurture, learning, erudition, gaining or receiving knowledge in various disciplines.

Objects

Education has for its object the formation of character (Spenser Herbert). A complete and general education is that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war (Milton). The main purpose of the temporal education is to lead a happy, prosperous, noble, peaceful and disciplined life based on the tenets of Vedas. The

teachings of Vedas are to be put into practice after fully ascertaining their significance, through careful research and experiments. After this it should be propagated by imparting it to others.

अर्थागमो नित्यमरोगिता च
प्रिया च भार्या प्रियवादिनी च
वश्यश्च पुत्रोऽर्थकरी च विद्या
षड् जीव लोकस्य सुखनि॥

(Mahabharat)

Learning and thereby acquisition of wealth are the two, amongst the six objects, by which a successful life can be lead.

शिवा नः शतमां भव सुमुडदृका सरस्वति मा ते युयोम संदृशः।

(Ath x. 7.68.3)

O Saraswati (Goddess of learning), be auspicious, gracious and bestower of pleasures to us. We may ever be living happily in the light and guidance given by you.

बृहस्पते सवितर्वर्धयेनं ज्योतयैनं महते सौभगाय।

सशितं चित् सतर सं शिशाधि विश्व एनमनुमदन्तु देवाः

(Ath. 7.16.1)

O Brihaspati, the Preceptor and Creator of this Creation, illuminate the student or learner for higher and happy life. Sharpen the sagacity of the Sagacious one, and let all the physical and spiritual forces accord him their favours. His attainment be high.

(Yaju 20-12)

The teacher after imparting his students, the knowledge of Vedas, should direct them for the practical application of that knowledge so that they may make use of this knowledge in industry and business etc and enjoy life.

विद्या ददाति विनयं विनायाद् याति पात्रताम्।
पात्रत्वादधनमाप्नोति धनाद्धर्मं ततः सुखम्।

Knowledge or learning makes one humble, free of ego, this humility leads to proficiency and by proficiency one earns wealth and by wealth one makes one's life happy and successful.

मनसे चेतसे धिय आकूतय उत चितये।
सत्यैश्रुताय चक्षसे विधेम हविषा वयम्॥

(Ath. 6.41.11)

Though education one creates atmosphere conducive to attain accomplishment of mind, intellect of thought, of purpose, of intelligence, of sense, of audibility and vision.

The whole hymn No. 5 of eleventh Kanda of Atharva Veda deals with the student (ब्रह्मचारी,) both his preceptor and the manner and type of education which is to be imparted to him (student). For want of space we, here under quote only some mantras from it.

ब्रह्मचारीष्णाश्चरति रोदसी उभेतस्मिन् देवाः।
संमनसो भवन्ति स दाधार पृथिवी दिवं च स
आचार्यं तपसा पिपतिं॥

(Ath. 11.5.1)

All the beneficial objects and forces of nature unite in ministering the Vedic

Student. He makes the earth and heaven (by his explorations) more and more useful for himself and for humanity. With the power of his austere and disciplined life, he fulfills the aspirations of his preceptor. From this mantra, it is abundantly clear that a student is expected to know about all objects from sky to earth.

पूर्वो जातो ब्रह्मणो ब्रह्मचारी धर्मं वसानस्तपसोदतिपृत्।
तरमाज्जातं ब्राह्मणं ब्राह्मज्येष्ठं देवश्च सर्वं अमृतेन साकम्॥

(Ath. 11.5.5)

The Vedic student, by his studies becomes renowned in good time and putting or lusture, attains high esteem among men, from him springs the most excellent celestial lore of interpreting the Veda, the external revealed Law and ever increasing wealth.

Start of Education

According to Vedic literature, education of a person starts from the very childhood. Parents are the best preceptors.

मातृमान पितृमानाचार्यवान् पुरुषो वेद।

(Satpath)

A child does not receive so much good from any other person, as he does from his loving parents. Instructions received during childhood are ever lasting. They go a long way to lay the proper foundation for the rest of life. It is the imperative duty of the parents of a child to train him properly at the formative stage.

सामृतैः पाणिभिर्धन्ति गुरवो न विषोक्षितैः।

(Mahabharat)

Father, mother and teacher, who are strict in training their children or wards are, as it were, giving nectar to them.

(Nirukta)

Mother should impart proper education to her children so as to broaden the horizon of their ideas. At this stage good manners are to be taught so that they behave properly with their elders, superiors, and the assemblies.

Giving Education is Essential

कन्यानां सम्प्रदानं च कुमारानां च रक्षणम् ।

(Manu 7.152)

There should be an edict or ordinance from the head of the State that no parent should keep their sons and daughters at home and they must send them to school at pains of punishment. Schools for boys and girls should be separate. For teaching girls women teachers should be employed by the authorities.

पवित्रेस्थो वैष्णव्यो सवितुर्वः प्रसव उत्पुनाभ्यच्छिद्रेण
पवित्रेण सूर्यस्य रश्मिभिः अनिभृष्टमसि वाचो

बन्धुस्तपोजा सोमस्य दानमसि स्वाहा राजस्वः ।

(Yaju 10.6)

O King, and other nobles, make adequate arrangements to train lady teachers for imparting training to girl students who on obtaining maturity select for themselves, their partners for marriage.

Institution of Gurukulas

Parents of the children are duty bound to send them to Gurukula (School), put them under the charge of an acharya (आचार्य) who is not only conversant with method of teachings but whose own character and conduct are also above board.

He is true preceptor (आचार्य) who has himself full control over the senses and imparts training to his pupils through his good conduct. During educational period the student is also required to have full control over his senses.

The very word acharya (आचार्य) is indicative of the fact that his conduct (आचरण) is exemplary.

आचारात्लभते ह्यायुचारादीप्सिताः प्रजाः ।

आचाराद्धमक्षय्यमाचारो हन्त्यलक्षणम् ।।

(Manu 4.156)

Through good conduct viz. control over senses, one enjoys long life. One begets good offsprings and also acquires considerable wealth. By good conduct all vices are avoided. By bad conduct one loses everything.

दुराचारी हि पुरुषो लोके भवति निन्दितः दुःखभागी
च सततं व्याधितोऽल्पायुरेव च ।।

(Manu 4.157)

One whose conduct is not good is condemned by everyone. He always remains in distress and unhealthy and thus shortens his life.

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।

तं रात्रीस्तिष्ठ उदरे विभर्ति तं जातं द्रष्टुम भिसंयन्ति देवा ।।

(Ath 11.5.3)

The preceptor, having invested a student (ब्रह्मचारी) with the sacred thread, instructs him to remain firm in his vows and always keeps him near, as if in his womb. The preceptor then imparts him

the type of education he needs and acquaints him with the methods of study. On finishing his studies when he departs from the school (Gurukula) an assembly of learned persons bless him and see him off. They honour the student.

This situation is comparable to the scene of modern convocation, prevalent in all the universities and other institutions of learning.

अक्षेत्रवित् क्षेत्रविदं ह्यप्राद्
सा प्रैति क्षेत्र विदानुशिष्टः एतद्वैभदमनुशासस्यो
त सुतिं विन्दत्यज्जसीनाम्

(Rig 10.32.7)

This mantra throws light on specialized courses as it says that he who wants a particular branch of education, should seek the protection of that teacher who is expert in that very subject. He should remain completely attached to him and remain under his command. During studentship the student has always to remain in gurukula and is not allowed to visit his/her parent.

After Education

अभिक्रन्दन्स्तनयन्नरुण शतिङ्गा बृहच्छेपोऽनु भूमौ जभार।
ब्रह्मचारी सिन्वति साप नौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः

(Ath 11.5.12)

As the brown cloud, roaming and making noise, moves about between light and darkness and pours down rain at all places from mountains to plains and brings fertility to the earth, so also the vedic scholar, going round from place to place amongst the people, preaches at the top of his voice, and pours down his acquired knowledge to them. He should enlighten others as does the sun dispels darkness, on earth wherever the creatures live. Thus is the essence of Vedic education viz. that the person after acquisition of knowledge is to work for the welfare of others, teaching them and thus making their lives peaceful and fruitful.

This fact is again emphasized in the following mantra.

अग्नौ सूर्ये चन्द्रमसि मातरिश्वान् ब्रह्मचार्यप्सु
समिधमादधाति। तासाचीर्ष पृथग भ्रे चरन्ति
तासामाज्यं पुरुषो वर्षमापः।

(Ath. 11.5.13)

Every scholar, after having training in Vedic lore, should live a contented life, studying the principles working in the disposition of such great natural objects like, fire, sun, moon etc. advance knowledge and help the world to live in a better way.

This is what all great men have been doing.

WISDOM OF CONSCIOUSNESS ENHANCES HEALTH.

COMMITMENT, WISDOM AND SELF-DISCIPLINE
ARE THE ANTIDOTE TO DISTRACTIONS.

— Dr. T.R. Khanna, U.S.A.

Fasting

— Dr. Gala & Associates

Fasting is the weapon of choice that Nature Cure wields in the battle against all acute or severe diseases. And it has proved to be infallible.

Diseases can invade the body only if there is an accumulation of acids and toxic substances in it. The efforts of the body to get rid of these harmful substances are what we deem to be the symptoms of diseases. When the poisons accumulate beyond the normal limits in the body, the body makes strenuous and violent efforts to eliminate them. It is these constructive efforts that are mistakenly regarded as acute diseases. The body concentrates all its energies on the process of healing. In these circumstances the body has no need for, and does not welcome, food. This results in loss of appetite, and there is a bad taste in the mouth. If food is taken at such a time, the energy of the body gets diverted to the process of digestion. Consequently the elimination of poisons is stalled, and the disease either intensifies or becomes chronic.

In our country there has been a tradition of fasting from time immemorial. But these days fasting has become a little difficult. A patient suffering from fever may declare unequivocally that he is not hun-

gry, that he has not the slightest desire for food, and there is a bitter taste in his mouth. But family members, friends and neighbours keep on insisting. "You must have something to sustain you—tea, coffee, milk, fruit juice, porridge—take whatever you find acceptable. But take something you must. Else you will become weak." They keep urging things on the patient, and do not rest till he takes something. The patient is thus compelled to eat, despite his complete disinclination. The food remains undigested, adds to the burden on the system, and the illness is prolonged. In fact, man is the only animal that continues to eat even when indisposed, and even when he has no appetite. It is an incontrovertible fact that no other animal eats when ill.

Some people are convinced that if they forego even one meal in a day, they will become undernourished and death will snap them up in its jaws. This notion is ridiculous. We would be well advised to remember Dr. Dewey's words : **Food taken in illness nourishes the illness, not the patient.**

A little planning and study before undertaking a fast would be helpful later on. For instance, those who are accus-

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tomed to make do occasionally with only one meal a day would find fasting for one or two days quite easy. Similarly those who are accustomed to fasting for one or two days from time to time will not be deterred or inconvenienced by four or five days fast-or even more prolonged ones.

Influenza, fever, cold, cough and most other similar diseases are cured by only two to three days' fasting. Where long-standing or chronic diseases are concerned, fasting should be planned with some care and foresight, as longer periods of fasting are necessary. In such cases, one must take light uncooked or liquid diet for three to four days prior to the commencement of the fasting period of fasting.

It is not possible to estimate beforehand the period of fasting required in cases of long-standing and pernicious disorders. It is therefore advisable that fasting for extended periods be supervised by an expert. For really long periods of fasting, it is necessary to check the blood and urine of the patient frequently. If ketones are found to be present in the urine or the amount of urea in the blood is found to exceed 45 mg per cent. termination of the fast becomes imperative.

It is also important to see that fasts are terminated in the proper manner : perhaps more important than the fast itself. The digestive organs have become relaxed during the fast. If discretion is not exercised in the quality and quantity of

food after a fast, the inevitable result is that the digestive system is unable to cope with the sudden increase in the intake of food, and the digestive process remains incomplete, leading to the generation of toxic substances. This would be a fresh invitation to disease.

After a day's fasting, only fruit juices should be taken next morning, followed by some fruits during the day, and a chapatti with some boiled vegetables in the evening. Normal diet can be resumed on the third day. After a fast of two days, only fruit juices should be taken on the third day, followed on the fourth day by fruit juice in the morning, fruit during the day, and chapatties with vegetables in the evening. Normal diet can be resumed on the fifth day. In fine, light and liquid diet should be taken after a fast for as many days as the days of fasting.

If this rule is not strictly observed, the fast itself may prove futile, and may even cause harm. Fasting becomes necessary in the first place only because of failure to maintain regularity, propriety and proportion in food habits. If the same irregularity, impropriety and thoughtlessness are to be indulged in after a fast as before it, the body can once again become a storehouse of poisons, and therefore subject to the consequent disorders.

Fasting for one day in every ten or twelve days even when one is in good health, purifies the body, and thus can prevent the inception of diseases.

THE ICONOCLAST

— Chamupati, M.A

"Glimpses of Dayanand" is a regular feature placing before you pictures of Maharishi Dayanand Saraswati's life and inspiring you to follow that special light on the path of life. Editor

Of Dayananda's asceticism silence was never a necessary feature. Even when his vow of asceticism was first taken, Dayananda had found it impossible to resist the impulse to speak, when a pandit of the Puranas repeated within his fearing a verse sanctioning an anti-Vedic practice. During his wanderings on the bank of the Ganga, too, he found time to preach. Many a discourse did he deliver to hankering audiences. After the Kumbha his main stress was on the holowness of conventional worship. Idolatry he considered as quite opposed to the spirit of the Veda. Notwithstanding an explicit refutation of the Veda, conveyed in words than which there could be nothing clearer—for what else could **na tasya pratima asti** mean—the majority of the followers of the Veda were practising idolatry of the worst form and description.

To Dayananda it was shocking to see his co-religionists stooping and laying themselves prostrate before inanimate objects such as trees, rivers, lingams. The lord of Creation was, to his unspeakable shame, become creation's bondman. The adoration of these objects was no poetry,

not an abstraction of these objects was no poetry, not an abstraction of the Vedantist seeking God in God's creation. Of God such devotees could have no idea. The only effect of their adoration could be that their own selves would be demeaned. It was not for nothing that India was in bondage. It had been so for centuries. A community of 500,000,000 was under the yoke of a foreigner. The Hindu was a pariah. His solicitous chauka, his punctilious abstention from a non-Hindu's touch, his self-conceit of an inherent superiority—all these vanities galled Dayananda, when he saw the pure Hindu, the immaculate touch-me-not Hindu, employing himself as simply a drawer of water and hewer of wood for the rest of humanity. A Hindu making obeisance, and in Hindustan before a German, a French, a Swiss, an Irish, an English, an American, an Australian, before anybody not an Indian! To Dayananda this sight was extremely heart-harrowing. This, too, from a nation that boasted of the heritage of rishis. In their custody was God's first and only Revelation. With their rise and fall was bound up the rise and fall of a whole culture. The Hindu—that

picture of abject humility—could not be expected to pull up, less edify the pedestal of the Veda.

To Dayananda it appeared that for the Hindu's whole humiliation his own spirit of idolatry was responsible. He that bowed before idols would of necessity bow before men. The practice was killing his very sense of self-respect. He that feared the very worms in his house could not bear arms against an armed enemy. Dayananda therefore raised his voice first against this self-humiliating practice. Many a controversy did he enter. He fought with the orthodox wherever they questioned the authenticity of his statements as regards the injunctions of the Shastras. His march through the villages of the Gangetic plain turned a series of wrangles as to Religion of the Vedas.

One orthodox Pandit, Hira Vallabh by name, engaged with him in a shastric contest at Karanvas. His learning of the Shastras was great. He was aided, too, by nine more scholars of his own stamp. He brought with him a stone idol, and vowed that he would not rest till he had made Dayananda a worshipper of his god-in-stone. The debate lasted for more than a week and occupied about nine hours a day. The fluency with which the parties spoke in Sanskrit reminded one of the illustrious, golden days of India—now alas a theme of ancient literature alone! when this community of idols was a community of living beings, and their language, now prided in as the language of gods, was the language of earthly men and women. After this uninterrupted display of learning on both sides, the pandit rose, acknowledged the veracity of Dayananda's statements, took up his idol

and threw it into the Ganga. In this last action he was followed by almost all the populace of the city. Many idols that would never end, lodged in an instant in the purifying waters of the Stream.

This scene was repeated at many a place. In his armless iconoclasm Dayananda was working a wonder. The authority of the Veda his only weapon! His incontrovertible reason invariably his armour. Thus armed he went on to meet his formidable foes and returned, without fail, victorious! A bloodless revolution was thus being brought about, the effects of which were to manifest themselves in the emancipation of human souls in more than one field. The iconoclasm had been religious, political, economic—it had turned broadly human. Under cover of its idols, a dead weight appeared to have been lifted off india's breast.

The virtual nightmare of India had been its multiform convention. The stone idol represented the petrified misbelief of her unthinking soul. Some there were whose salvation lay in earrings, others got their whole body branded, thus making themselves the marked favourites of a capricious divinity. To the former the ring would give an easy pull, to the latter these marks would serve as a passport to a region of unending bliss. Dayananda substituted for these amulets the individuals's personal merits, to be won by his own practical deeds. The slavery of the ring and the mark gave place to unchecked liberty of the self-dependence, self-confidence of soul.

Not all forms and conventions did Dayananda detest. As a reformer of society, a founder of a Samaj, not of a Veda, or ism—he was conscious of the socio-

logical value of ceremonies and rituals. Just as for the fulfilment of its spiritual character the human soul requires a human body, even so, does the spirit of society require, for its realisation in fact, a body of forms and formulae. To the ordinary intellect, conception of the abstract is a most difficult task. Even the most subtle minds visualise ideas through concrete forms. Sociology is a science meant pre-eminently for the advancement of the minds of the masses. Its chief aim is to knit the common people together so that in weal as well as in woe they should act in concert. And what stronger bond for this purpose than the ceremonies and rituals that form the physical, concrete aspect of religion? The higher philosophy in its abstruse abstractions is for the advanced few. That for the many the door of unearthly bliss be not barred, the Arya sociologists have devised yajnas and sanskaras. The mantras on which yogis meditate in a state of trance, in absolute seclusion from the physical world of sensations, the yajman recites during the performance of his household ritual. In the Gita the difference between the two processes, both of which Krishna styles yajna, has been very succinctly brought out. Life in the Formless is for the Sanyasi, one who is at the last stage of his journey here. For the other stages the forms remain. The Sanyasi cuts off his yajnopavita, the thread binding him with yajna. By this most symbolic act, and last, he steps out of the world of symbols. What Dayananda condemned was the multiplication of inane and inert forms that had by the clumsy burden of their very excessiveness clogged the progress of the spirit they embodied?

The abstract notions they represented were concealed behind the plethora of details that defeated the very idea of representation, which to fulfil its purpose, should cover only the broad features of the abstract presentation. Too much imagery, instead of helping the poet's expression, makes his lines mystic, if not cumbrous. It mystifies his theme.

Dayananda sanctions forms only so far as they are an aid in the realisation of the spirit and tend to make religion a collective concern of the community. In individual concentration the process to be followed is that of progressive elimination of forms. For communal concentration, on the contrary, a concrete centre of meditation is indispensable. Here the path is that of pravriti, attachment. You seek the world and with it the forms that compose it. This will elucidate why Dayananda condemned idol-worship for the purpose of personal prayer, prescribing for it secluded Sandhya, while congregations, writes he, should meet to perform devayajnas which term as used by him cannotes all collective performances of the Samaj. Sanskaravidhi, a book of ritual, was compiled to be a guide of these ceremonies. In it symbols and formulae find full prescription. People ignorant of this fundamental difference between the two sports of duties; viz., personal and social, point out an inconsistency between the injunctions of the Swami under the two heads. The inconsistency, if any, is an evidence of the deep sociological insight that the founder of an all-sided Samaj possessed. When meet, you meet in a body; when you withdraw, you withdraw to rise above body and what belongs to it.

SCIENTIFIC BACKGROUND OF THE AYURVEDIC SYSTEM

— Acharya Vaidyanath Shastri

Any sound system of knowledge requires a sound scientific or philosophic background for its standing. Ayurveda is a system of purely Vedic origin. It is one of the four Upavedas. It stands on a very high scientific base. It enjoys an important place amongst the sciences which were invented by Vedic Aryans through their thorough erudition and intuitive penetration into the secrets of Vedic hymn. Regarding this Ayurvedic system we find a very outstanding remark by great Indian logician Gotama also known as Aksapada in his philosophy of Nyaya. Examining the supreme authority of Vedas he argumentatively maintains :

मन्त्रायुर्वेद प्रमाण्यवच्च तत्प्रामाण्यम्।

i.e., the medicines prescribed for various diseases in the Ayurveda found in Vedic hymns, on being administered after correct diagnosis work and cure without any fail and this accuracy of fact establishes the authority of Ayurveda, therefore, like wise on the same strength it is profoundly established that the authority of Vedas stand irrefutable and supreme. This enlightens the facts regarding the soundness of Ayurvedic system.

India was very much advanced in this indigenous science at the time when the

other parts of the globe were plunged in darkness and ignorance.

Ayurveda is undoubtedly the oldest system of medicine amongst all other systems of medicine of the world. We find the very same idea expressed by Lord Amphill at one time Governor of Madras. He said in 1905 : "Now we are beginning to find out that the Hindu Shāstras also contain sanitary code no less correct in principle, and that the great law-giver, Manu was one of the greatest sanitary reformers the world ever seen. They can lay claim to have been acquainted with the main principles of curative and preventive medicine at a time when Europe was still immersed in ignorant savagery. I am not sure whether it is generally known that the science of medicine originated in India., but this is the case and science was first exported from India to Arabia and thence to Europe. Down to the close of the seventeenth century European physicians learnt the science from the works of great Indian physician such as Dhanavantari, Charak and Sushruta."

Similar views have been expressed by Prof. Wilson and Sir William Hunter in connection with Ayurvedic science. This will not be undesirable if we put here the

words of Sir William Hunter to enlighten our readers. He says :-

"Indian Medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The materia medica of the Hindus embraces a vast collection of drugs belonging to mineral, vegetable and animal kingdoms many of which have now been adopted by European physicians. Their pharmacy contained ingenious processes of preparations with elaborate directions for administration and classification of medicines. Much attention was devoted to Hygiene, regimen of the body and diet,"

As regards surgery Mr. Weber, in his history has pointed out :

"The Indians seem to have obtained a special proficiency, and in this department European surgeons might perhaps even at the present day still learn something from them, as indeed they have already borrowed from them the operation of Rhinoplasty (making artificial noses and ears)."

We put here the words of Mr. Elphinston a great historian :

"The surgery is as remarkable as their medicine".

Mrs. Manning in her "Ancient And Medieval India" has stated:

"The surgical instruments of the Hindus were sufficiently sharp, indeed as to be capable of dividing a hair longitudinally".

It would be at all impertinent if we put here the words of Sir William Hunter. He points out :

"The surgery of the ancient Indian physicians was bold and skilful. They conducted amputations, practised Lithotomy, performed operations in the abdomen and uterus, cured hernia, fistula, piles, set broken bones and dislocations. A special branch of surgery was devoted to Rhinoplasty or operation for improving deformed noses and ears and forming new ones, a useful operation which European surgeons have now borrowed."

The study of Sushruta lead us arrive at this conclusion that a considerable advancement was also made in veterinary science and monographs exist on the disease of the horses, elephants etc. According to Sushruta the dissection of the dead bodies is an indispensable condition. For being an Ayurvedic doctor Dr. Seal's remark will throw sufficient light on the subject. He remarks :

"The Hindus practised dissection of dead bodies, postmortem operations as well as major operations in obstetric surgery were of for embriological observations. As regards veterinary science to which reference has already been made in a book in Persian called Kurraṭ-ul-mulk is referred to. This was found in the Royal Library of lucknow and purports to be translation from Shalihotra. This is divided into eleven chapters and these are given bellow.

Chapter	Sections
1. On the breeds and names of horses.	4
2. On their odour, on riding and breeding.	4
3. On stable management and on wash building to nests in a stable.	2
4. On colour and its varieties.	3

5. On their blemishes. 3
 6. On their limbs. 2
 7. On sickness and its remedies 4
 8. On bleeding. 4
 9. On food and diet. 2
 10. On feeding for the purpose of fattening. 2
 11. On ascertaining the age by the teeth. 1

Was all this development an independent one or borrowed from some other nations ?

It is a remarkable question which any student of Indological history would like to satisfactorily answer. We want to express here that all this was indigenous and nothing was borrowed from any one else.

The main fountain from which this advanced knowledge flowed was the Vedas.

Here are few words of Sir William Hunter. He remarks in his history:

"The Hindu medicine is an independent development. Arab medicine was founded on the translations from the Sanskrit works made by the command of the Khalifa of Baghdad. European medicine down to the seventeenth century was based upon the Arabic and the name of the Indian physician Charaka, repeatedly appears in Latin translations of Avicenna (Abu Sina) Rhazes (Abu Rasi) and Sarapion (Abu Sirafi)"

India was also the first nation to establish hospitals and for centuries Indians were the only people in the World who maintained them. The famous Chinese

traveller Fahien speaking of a hospital he visited in Patliputra, says: "Hither come all poor and helpless patients suffering from all kinds of infirmities. They are well taken care of and a doctor attends them; food and medicine being supplied according to their wants. Thus they are made quite comfortable and when they are well they may go away."

As against this it may be pointed out that the earliest hospital in Europe was opened at Bhuraway in Paris and this was approximately seven hundred years later than the opening of the hospital in India.

In connection with the *Materia Medica* used in these hospitals of India it may be noted with great pride that the Indians were the first to have employed minerals internally and they not only gave mercury in that manner but arsenic and arsenious acid, which were remedies in intermittent ailments. They have long practised inoculations and also vaccination. They cut out the stone, couched for the cataract and extracted the foetus from the womb and in their early works, according to Dr. G.C. Narang, enumerated not less than one hundred twenty seven sorts of surgical instruments.

These are the words of high admirations expressed by the European scholars regarding different branches of Ayurvedic sciences and are also no doubt, the explicit declarations of their approval of the fact that the medical science with all its branches journeyed through Arabia to European countries from India where it was invented and developed first. But here it is quite desirable to examine internal facts of this old Indigenous science.

The theory of Ayurveda is mainly based on Tridosha: ^{Discovered by Anva Sampi Foundation Chennai and eGangotri} Kapha, Vata and Pitta these are three substances of matter. In the school of Sankhya these are known as Sattva, Rajas and Tamas. In the state, when these are in equilibrated condition, are known as matter-the Prakirti. These three material substances by virtue of their being substances and qualities both are playing their parts of qualitative and quantitative differentiation. In the bodies they are known Tridoshas. The philosophical notions adopted by Charak and Susruta are based on the synthesis of Vaisesika and Sankhya System. This is why they did originate the theory of Tridoshas. We find an explicit description of the sankhya system of philosophy in the Susruta and the Vasesika system of philosophy in the Charaka.

According to these Ayurvedic treatises body is the structure of five material elements and the soul is quite free from them and is an Eternal, non-material entity. This idea is working in the saying of Ayurveda.

खादयः चेतना षष्ठा धातवः पुरुषः

i.e the five elements and sixth the soul is called Purusha in the definition of Ayurveda.

Thus, it is a special feature of Indian Ayurveda, that it accepts the independent existence of the soul. Body, according to it, is the composite mass and modification of five elements; the space, the air, the water, the fire and the earth. Really the medicines are only aids in the removal of disease, healing power rests with the soul which cures all the diseases. In the Ayurveda many arguments are advanced

to prove existence of the soul quite different and separate from body, modifications of the matter and the matter itself. The argument of the memory of previous birth in the persent one is a very sound one and beyond refutation. It is, no doubt, most important and convincing argument. In Susruta we find the sentence :

भवन्ति सत्त्वभूयिष्ठाः पूर्वजातिस्मरा नराः।

i.e. those who are endowed with an extraordinary virtue of Sattva can remember of their previous lives. The validity of this argument cannot be challenged even by a materialistic orthodox. Without accepting the existence of soul the other Western systems of medicine are entirely incomplete-Western doctors accept the fact that medicines are only aids but, at the same time they do not accept the existence of soul. This is why the whole system of medicines becomes deficient in its footing. Some physicians of Europe have now realised this defect. Accordingly they are pleading for the acceptance of soul in a form of healing power. They approve that the medicines are only aids and curation is due to healing agent which is invariably called as anima, sentient principle; viz. medicatrix nature; coloric; sensorial energy; occult cause and the vital principle. In this manner the soul remaining in the body is the healing power.

In the Vedas and also in the later Vedic literature including Ayurveda we find the word purusa used for man. Amongst the various meanings of this word one signifies that he is the agent which fills up all the gaps in the body. He is a reality that builds up organization, causes growth, vi-

talities and motion repairs injuries, makes up losses and overcomes and cures diseases. It is an irresistible conclusion which the ancient Ayurvedic scholars arrived at, but unfortunately the Western doctors and philosophers did not arrive at. Now the philosophical researches, as already indicated, have led the sincere investigators in Western countries to recognize this truth.

Indian Ayurvedic science has its origin in the Vedas. It is entirely dependent on the philosophy and science of the Vedas. Vedas reveal this fact that the soul is a separate and independent entity. It is exclusively and entirely different from the five elements which form the body. Answering the question as to what elements the soul entered into, in Yajurveda and Atharvaveda it has been laid down that these were the five material elements which the soul entered into. Their wordings

(केष्वन्तःपुरुष आविवेश.....पञ्चष्वन्त पुरुष आविवेश)

reveal that the body is formed of five elements and the soul enters into this body. To support the feasibility of this scientific theory Indian Ayurveda adopted the idea of synthesis of body and worldly structure. According to this the same which remains and works in the body. In the event of gaps or losses in the organization due to deficiency or insufficiency of these five bodily elements the recovery is made by aids of medicines possessing the property of those elements by the potency or prevalence of their equilibrium and disequilibrium, is the main task of the Ayurveda. In reality these five elements are substantive combination of

three material properties known as Sattva, Rajas and Tamas. The trio of these material substances is known as vata, pitta and kapha in the body.

To maintain the proportion of these three is expected from every body who desires to enjoy a good and sound health. Any loss in the body caused by the disproportion of these three gunas (substances) is recouped by means of medicines which have these properties. Increase, decrease and proportion are due to these gunas. This is the theory known as Tridoshas. Some scholars call these trigunas by the name of modern electron, proton and neutron. A very thorough and rare analysis of these gunas leads to the conclusion pertaining to two scientific substances which are named as Agni and Soma. In the Vedas these Agni and Soma are described as the extremely important powerful elements. In the Vedic cosmogony these two are treated as the cause of the whole universe. Creation, maintenance and dissolution of this world are executed by the Divine Power through these two: the Agni and Soma. The science:

अग्निसोमीयमिदं जगत् : is used in Sanskrit literature to express this idea. In the Satapatha Brahmana we find something more important in favour of these two elements. It reads :

द्वयं वाव न इदं तृतीयमस्ति यच्छुष्कं तदाग्नेयम् यदार्द्रं तत्सौम्यम्

i.e. there are only two kinds of substance in this world, not the third. One is dry and the other is wet. The dry substance is known as Agni and the wet as the Soma. When it is accepted that there are only these two elements working be-

hind the scene of the material play, it becomes equally fit to approve that the same two are also at work in our organisation. These are known as the cold and the heat. (शीत और उष्ण)

Kapha and Pitta are respectively cold and hot in their nature. Vata is neither cold nor hot. It is an intermediate agent. In the close contact of heat it becomes hot and similarly in the nearest touch of cold it becomes cold. Diseases are either due to heat or cold. That disease which is caused by Vata is also due to these two the heat and the cold.

On these diseases the medicine to be applied, should also contain the same properties which are inherent in the Agni and the Soma. It is the function of the Ayurveda to keep the bodily Agni and Soma in proportion by the aid of the wordly Agni and soma through the medium of medicines, This was why the Indian Ayurvedic physicians maintained that there were two kinds of potencies in all the medicines and they were hot and cold. Any medicine of Ayurveda contains in it either the hot potency or the cold potency.

Anatomy plays an important role in the Ayurvedic system. Its knowledge is regarded as indispensable for those who desire to become efficient in the theory and practice of this science. Realising this fact Ayurvedic scholars of ancient India paid more attention to this department of science. They analysed and studied the bodies and compiled the principles of Ayurveda which we find now, came from Atharva and Rigveda.

In Atharvaveda the names of medical herbs and many kinds of herbacious mineral and chemical drugs are found. One canto of this deals with the theme of Anatomy. The parts, joints and the membranes of the body are very exactly and accurately described in the Atharvedic hymns.

Atharvaveda also enumerates many kinds of diseases. We find in this a lucid and categorical description of fever with its causes and kinds. A lengthy list of the names of germs causing various diseases is also found. The vital parts are numbered as one hundred seven in the Vedas and they are described in the same manner in Ayurvedic treatises. Diseases developing them in these highly susceptible parts of the body are treated and cured by one hundred and seven herbs which are not known now-a-days. If they are traced out they can deliver a great deal of good to mankind.

Mind, in the Vedas, is known to have been placed in the heart. Indian Ayurveda also approve of this statement with a sundry exception. At one place in Ayurveda mind is described as the residentiary of brain—Modern science fixes its place in the brain. Nevertheless these two statements regarding the seat or place of mind are not contradictory Mind as an organ resides in heart and its cell remains in the brain. What importance remains attached to these two kinds of notions can be left for further research. The point is controversial but not at all unapproachable. There is an urgent need of uptodate researches in the field of Ayurveda and really this is the call of time.

THE NATIONALIST THOUGHT OF SWAMI DAYANANDA SARASWATI

— Anthony Parel, *canada*

Swami Dayananda Saraswati is the untypical figure of Indian nationalism, and for that reason alone his contributions are worthy of serious study. The major figures of Indian nationalism, from Raja Ram Mohun Roy to Jawaharlal Nehru, had one thing in common : they were influenced to a more or less extent by western political thought. They were well versed in English literature and the intellectual culture of the West generally. This was true even of Mahatma Gandhi: the fact that he gave an authentically Indian character to his nationalism does not mean that he was not influenced by western political philosophy.

What is commonly true of the major figures of Indian nationalism is not true of Swami Dayananda. He derived his nationalist ideas by the originality of his own understanding of Indian culture, and without any direct influence of western thought. Professor A. Appadorai is quite correct in stating that the Swami was "perhaps unique among thinkers of modern India."

According to modern thought a nation is a people that is conscious of its historical identity, its cultural uniqueness, its common language, its common territory, and its claim to selfrule. Swami

Dayananda's conception of nationalism meets all these requirements, and the astonishing fact is that he had arrived at it by about 1875, a decade before even the Indian National Congress was founded.

The discovery that the Vedas, and the culture founded on the Vedas, were the roots of Indian identity was Dayananda's most important nationalist contribution. India has a golden age, the Vedic age, and the force of modern renewal had to come from the awareness of the golden age. He called knowledge of the Vedas the root knowledge of all Indians. "It is not possible to acquire branch knowledge without root knowledge i.e. the Vedas." According to this root knowledge the major aspects of life were integrated into a co-ordinated whole: religion, ethics, science and politics were integral parts of an organic whole. The call for the return to the spirit of the Vedas was not meant to be a mere slogan, nor to be an invitation to an anachronistic step back into history; it was meant to be a summons to step forward towards national renewal on the basis of the basic culture. Through the interpretation of the spirit of the Vedas he politicized Hinduism in a subtle way and to a degree no other Indian thinker had done before or after him.

This politicization, it must be emphasized, was primarily at the theoretical level; that is to say, he gave a coherent justification according to which Hindu culture, broadly understood, was to be the natural and the necessary basis of the nationalism of the Hindu people. He was not implying that the Hindu people were capable of becoming a nation; he was saying, on the contrary, that when Hinduism swept aside the accretions of corruption it would ipso facto require a nationalist polity. Compared to this theoretical innovation, even the founding of the Arya Samaj, one would think, is historically less significant. This theoretical contribution to the rise of Indian nationalism constitutes a more universal legacy than even the reform of religion.

Sri Aurobindo understood this aspect of Dayananda's thought when he stated that the restoration of the Vedic spirit included the restoration of the idea of nationalist politics. "Swami Dayananda as a restorer of Vedicism included the theory of politics in his scope and revealed the intensely national character of Hindu religion and morality." It followed "that independence is the true and normal condition of a nation, and all lapse into subjection must be a sin and degeneration, temporary in its nature." Even British observers on the scene had grasped the nationalist theory implicit in the Swami's social thought.

Dr.H.D. Griswold, writing in the January 1892 issue of the Indian Evangelical Review, had noted that the religious watchword 'Back to the Vedas,' was

'implicitly, if not explicitly,' combined with another watchword, 'India for Indians.' Combining the two, "we have the principle, both religious and political, that the religion of India as well as the sovereignty of India ought to belong to the Indian people."

Related to the notion that the Vedas were the sources of India national identity was the notion that Indian was the land of the Aryans, and that Indians were Aryans. The adoption of the term Arya to refer to Indians was itself a highly significant nationalist act, since such terms as 'India' and 'Hindus' had a Persian and Greek etymology. That the Swami was serious about this nomenclature can be seen from the directive he issued to his followers to register themselves as "Aryans" in the 1881 census. Writing to Daya Ram on 30 November 1880 he stipulated that "In the coming census the following details should be given like this: Religion - Vedic; Nationality - Aryans—"

The Swami also revived the ancient name Aryavarta and linked it to the territory of the Indian nation. "The Aryavarta is the name of the country lying between northern mountains called Himalaya and the southern mountains called Vindhya stretching right up to Rameswaram in the south. This Aryavarta was colonized by the devas or Aryas, i.e., cultured, and was called Aryavatra because the Aryans.....dwelt there."

Dayananda was the first major Indian thinker to realize that a nation needs a common language. He demonstrated the

sincerity of his personal conviction by attempting to revive Sanskrit as the common language of India. He later abandoned the idea in favour of Hindi, which he adopted as his common national language. Satyarth Prakash is a nationalist work in a two-fold sense: in its contents and in its linguistic format. A born Gujarati, he adopted Hindi as his second mother tongue, and thereby set the pattern for the development of linguistic nationalism in a multi-lingual nation. He was able to transcend his natural feeling for Gujarati for the sake of a greater national cause, and to balance the emotional attachments for both in a practical and exemplary manner.

With respect to the theory of self-rule, an indispensable aspect of nationalism, Dayananda was far in advance of Indian nationalism of his day.

He clearly saw that foreign rule, even when 'imbued with parental justice and mercy', could not be a substitute for self-rule. "Whatever may one do, the indigenous rule is always the best. Foreign government cannot be perfectly beneficial even when it is free from religious bias, race prejudice, and imbued with parental justice and mercy. It is very hard to shake off linguistic differences, cultural angularities, and estrangement due to customs and manners---It is, therefore, the duty of educated persons to pay due regard to the teachings of the Vedas, Vedic shastras and Vedic history,"

This very brief survey of Dayananda's nationalism shows that he had arrived at a sound notion of modern nationalism

by his own reflexions and that too without the study of any western writer on the subject. "Regeneration of India is difficult to achieve", he believed, "without having one language, one faith and one aim." If Indians were to emerge as a modern people, they had to do so as the inheritors and the continuators of their ancient religion (the Vedic religion), they must have one scripture (the Vedas), one language (Hindi), and one racial consciousness (being Aryan), and one territory (Aryavarta), and one supreme political authority.

If Dayananda arrived at a conception of modern nationalism without any direct influence from the West, it raises an interesting question about the nature of modern nationalism itself. European scholars, like Elie Kedourie, have generally held the view that nationalism was a nineteenth century European invention, "Wholly" developed in Europe, and that nationalisms in Asia and Africa were a "reaction" against European domination. They suffer from "artificiality." It is clear that judgments like this do not apply to Swami Dayananda. He is the most authentically Indian of all Indian nationalists.

There is one particular aspect of his nationalist thought which needs special notice, and that is his use of tradition to update tradition. One of the best examples of this is to be found in the sixth chapter of Satyarth Prakash, dealing with the theory of state. The Swami's chief source here is the Laws of Manu. A careful reading of his comments in the above

mentioned chapter would indicate that he is selective and creative in his use of the sources. Tradition for him was not a completed process, but a continuing process giving movement and direction to itself. Nineteenth century India needed a state based on consent, a kingship that was in harmony with the idea of the welfare of the people. Dayananda finds support for these needs in the traditional sources.

In Manu, for example, one finds two different theories of the origin of the state—fear and insecurity on the one hand, and natural sociability on the other. It is the latter that Dayananda emphasizes. Manu attributes the origin of kingship to superhuman, quasi-divine sources. The king is above the subject, even above the law. But Dayananda ignores these ideas of monarchy, and instead underlines those ideas that support a consent based view of the king. Mutual restraint should exist between king, assembly and people. The king is rather president of the assembly than its lord. An absolute king is "Like a lion that kills and devours.....such a ruler destroys the state, he does not allow anybody to outgrow him." Royal greed is more harmful to society than popular greed. The king must understand that greed is the most fundamental social evil, and the root of lust and anger. He must therefore be free from the 'ten evils' arising out of anger."

Manu was notorious for defending an unequal social order and a system of justice that defended social privileges. But it also contained ideas that favoured equality under custom and law. It is these lat-

ter types of ideas that Dayananda selects for comment. In his hands law and justice become the equalizing forces of society. Social distinctions were to be permitted only on the basis of temperament, ability and training. And punishment should be increased in direct proportion to the status and position of the criminal. For example "The king should be punished a thousand times as much as a poor man."

A detailed study of Dayananda's use of tradition to update tradition will be extremely useful both for understanding how tradition operates as a dynamic force in Indian society, and for understanding the originality of Dayananda's political genius.

Though Swami Dayananda was proud of India's heritage and confident of India's ability to renew herself, he was not blind to her present weaknesses and to their causes. A self-critical attitude was part of his nationalist thought. It goes without saying that this attitude is reflected in his many reformatory activities. While in matters of religion and language he believed that India did not need any foreign contribution, he thought otherwise about the development of scientific and educational needs of the nation. This explains why he was in favour of sending youngmen to Europe for training in fields in which adequate training could not be obtained in India. He noted that the advancement of Europeans in the economic and social, political and technological spheres was due to acquired national habits of their own. What Indians needed was

not the imitation of the West, but the development of national habits whose inspiration was to be in the culture of the Vedas. The progress of Europeans was due to "absence of early marriage," mutual consultation in public life, patriotism discipline in work, absence of indolence. Even when living in foreign countries, he observed, Europeans did not foresake "the way of their country." "Many of you have copied their ways," he admonished his readers. "This shows that they are wise and you are foolish. Copying is not a sign of wisdom."

On the question of meeting needs of modern society Dayananda's attitude towards the outside world was one of selective accommodation. Since the spirit of the Vedas required the harmony of material prosperity and cultural life, there was nothing de-nationalizing about developing modern means of achieving prosperity through the use of science and technology. He fully recognized that so-

cial and educational development was required by modern nationalism.

In the nineteenth century, at the height of the prestige of the British empire, a prophet like Dayananda was able to negate its claims mentally and intellectually. His insight into the nature of his own tradition enabled him to do this. As we celebrate his achievements on the completion of 125 years of Arya Samaj; it will be worthwhile to muse on what he might have thought of the problems that challenge the Vedic tradition in the twentieth century. What, for example, would the Swami have thought of the claims of dialectical materialism, and of the prestige of the politics of the disciples of Marx and Mao? Would he have treated them the way he treated the followers of Brahmo Samaj? Whatever the preferred answer, his profound spirit of nationalism, would submit every alien challenge to a searing examination.

**Professor of Political Science
The Univ. of Calgary, Canada.**

Denunciation of idolatry

A Muslim gentleman expressing his appreciation for Swami ji's work of denouncing idol-worship prevalent among the Hindus told him at Delhi that this work is quite consistent with the tenets of Islam.

At this Swamiji remarked, "I denounce idolatry which is prevalent among all the religious faiths. Idols

of the Hindus are small-sized and may be removed somehow or the other. But those of the Muslims which exist in the shape of graves and tombs are larger even than three-storeyed buildings. It is a very difficult task to remove them."

Hearing this, the Muslim gentleman had to keep quiet.

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Ten Principles

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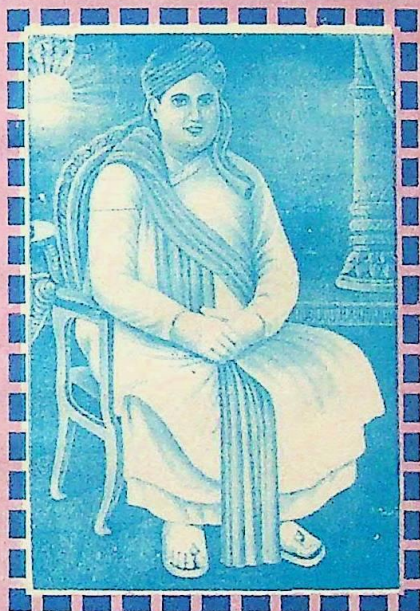
While reading the following, revolve your mind in these thoughts with full concentration. Meditate and ponder over them. If any query comes up in your mind, do not hesitate to contact an Arya (learned and noble man), may be through any of the nearest Arya Samaj Temple, or as an alternative you may write to us by post or e-mail.

Editor : Vimal Wadhawan

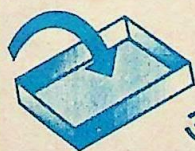
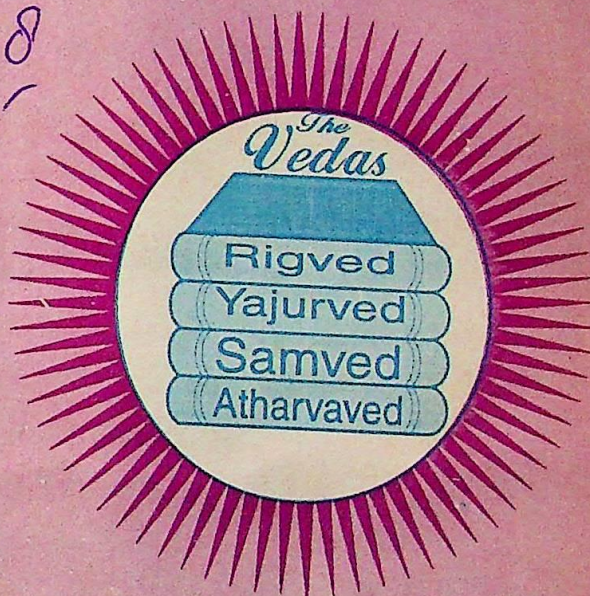
1. God is the original source of all that is known by spiritual knowledge and the physical sciences.
2. God is Existent, conscious, all-beatitude, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, Beginningless, Incomparable, the support of All, the Lord of All, All-pervading, Omniscient and Controller of All from within, Evermature, Imperishable, Fearless, Eternal, Pure, Creator of the Universe. He alone ought to be worshipped.
3. The Vedas are the books of all True knowledge. It is the paramount duty of all Aryas to read them, to teach them to others, to listen to them and to recite them to others.
4. All persons should always be ready to accept truth and renounce untruth.
5. All acts ought to be performed in conformity to Dharma (righteousness) i.e. after due consideration of truth and untruth.
6. The primary object of Arya Samaj is to do good to the whole world, i.e. to promote physical, spiritual and social progress of all humans.
7. Your dealings with all should be regulated by love and due justice, in accordance with the dictates of Dharma (righteousness).
8. Avidya (illusion and ignorance) be dispelled, and Vidya (realisation and acquisition of knowledge) should be promoted.
9. None should remain satisfied with his own progress only, but incessantly strive for the social upliftment, realizing his own benefit in the advancement of all others.
10. All men ought to dedicate themselves necessarily for the social good and the well being of all, subordinating their personal interest, while the individual is free to enjoy the freedom of action for individual well being.

VEDIC LIGHT

A Monthly Journal of Vedic and Indological Subjects



38
5



PURSUIITS OF VEDIC LIGHT

आनो भद्राः क्रतवो

यन्तु विश्वतः

Let noble thoughts
Come to us
From all sides



कृण्वन्तो विश्वमार्यम्

Let us make
the whole World
Noble



Editor — VIMAL WADHAWAN

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UNIVERSAL VEDIC PRAYER FOR THE UPLIFTMENT OF THE NATION

This prayer can equally be recited by the citizen of any country for the development of his/her own motherland. For further edification with more such concepts which are altogether humanistic in contents and universal in spirit, read the Vedas, Spot Light on Truth and other Paronymous literature.

Editor : **Vimal Wadhawan**

*O! Supreme Being, let there be born in our Nation,
the intellectuals - possessing spiritual splendour;
the military men - brave, skilled in warfare, mighty warrior and
destroyer of the enemies;*

*Let there be born - the cow, giving abundant milk;
the ox, carrier of heavy loads;
the horse of high speed;
the women, skilled in domestic affairs;*

*The son of this devotee, while he attains his youth-
be heroic and highly cultured.*

*May the clouds rain on the required occasions.
May the fruit-bearing trees bear ripe fruits in abundance.*

*May the power of aquisition and preservance of
wealth ever remain with us
and last but not the least*

*May we remain ever vigilant in the Nation and
come forward for its protection.*

* * * * *

Based on Hymn 22-22 of Yajur Veda.

**CHIEF AIM OF ARYA SAMAJ IS
THE DISSEMINATION OF VEDIC VIEWS**

VEDIC LIGHT

A Monthly Journal of Vedic and Indological Subjects

Vol. XXXVIII No. 5

Total Issue 448

JULY, 2000

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	(In India)	(In Foreign Countries)	

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VEDIC LIGHT

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JULY 2000

EDITOR : VIMAL WADHAWAN

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HYMN EXPLANATION

- Swami
Dayanand
Saraswati

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Glorification

Creator of the universe

न यस्य द्वावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः।

नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक्॥

(ऋ० १/५२/१४)

Transcription

NA YASYA DYAAVAAPRTHIVII ANU VYACO NA SINDHAVO RAJASO ANTAMAANASUH.
NOTA SVAVRSTIM MADE ASYA YUDHYATA EKO ANYACCAKRSE VISVAMAANUSAK

(Rg. 1, 52, 14)

Word Meaning

(ANTAM) The end (YASYA) or Your (ANU+VYACAH) pervasiveness. oh God. (NA_DYAAVAAPRTHIVII) neither sun nor earth. (NA+SINDHAVAHA) neither sea nor (RAJASAH) planets (AANASUH) could reach (NA+UTA) and, nor even (ASYA=ESAH) this cloud (MADE+

YUDHYATA) fighting desperately in intoxication (SVAVRSTIM) its own sprays of watery vapours, could reach. As such, oh My Lord, (EKAH) You alone (AANUSAK) being all along pervasive in it (CAKRSE) create this (VISVAM) whole universe (ANYAT) which is altogether separate from You.

Invocation

Oh God Almighty, You possess supreme might. You are 'Indra' the Master of all power and possessions. No one can measure the pervasiveness of Your being unfathomable and limitless as You are. The sun and other planets, the highest heavens, the earth and even the medium sized planets and the smallest heavenly bodies cannot reach the extremities of Your Being, for you are not only Immanent in all of them, but also exist in the space midway between them. The waters accumulated in the atmosphere above and the whole world below too cannot reach the end of your Being. Neither 'vrtra', the roaming clouds fighting desperately with the help of the falling rain nor the thundering lightning can reach near the

extreme limits of the pervasiveness of Your Being.

Oh Supreme Spirit, who can then grasp the Omnipresence of Your Being? Solely, through Your Own might, without the help of any outside helper, You create the whole universe, distinct from Your Ownself, being all along pervasive in it. Then how can worldly things grasp Your entirety? You, oh Lord, are entirely distinct from the universe, never assuming its form. Nor You ever create it (universe) from Your Ownself. But, on the contrary, You create, maintain and dissolve it in time only through the exercise of Your Own Omnipotence. This is why, we are assured of Your support everywhere and at all times.

OUTLINES OF MORALITY

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If one makes a careful examination of all the implications of the world '**Morality**', one is forced to the conclusion that they cover various and conflicting ideas.

In the Main, however, one finds that there are broadly speaking, two kinds of morality, which may be designated as the **worldly** and the **unworldly**.

The essential qualities of worldly morality are justice and expedience, while those of the higher and unworldly morality are mercy, charity and love.

The former insists primarily upon integrity of character, that is to say, the presumption that all individuals can be and indeed should be treated as complete and separate entities fitted by adaptation to a ready made social environment. The relation of individuals to one another and to this environment is presumed to be based upon a system of hypothetical contract and measured exchanges, regulated exchanges, regulated by conventions or laws; which have to be learnt and obeyed. Thus the correct knowledge of such conventions or laws and implicit obedience to them is the essence of Worldly Morality.

The function of this morality is generally expressed in terms of 'rights', 'duties', 'benefits', and 'penalties'.

Now, let us switch on to the higher morality i.e. Unworldly Morality, the morality from humanistic dimension that covers, as already said, mercy, charity and love etc.

If one vows to undertake the functions of unworldly morality, a conflict between the two can not be ruled out. There is every chance that the beneficiaries of the worldly morality may oppose it. But is it properly opposed? Is there any real conflict between them?

This concept can be understood by a very convenient example.

A householder, who fulfills all his obligations towards his family, friends and professional colleagues, wishes to undertake some acts of social service because of his inclination towards mercy, charity and humanistic love. His actions are opposed by the beneficiaries of worldly morality. In such circumstances either of the two has to suffer. Most of the time is the unworldly morality that suffers.

What then should be the relation between the two notions of morality?

It is a question of which is to be master and which servant - which is the instrument and which is supreme agent.

It is also one of harmony.

Moral education, therefore, becomes a problem of how to improve, sublimates and, in so far as may be, how to supersede the lower or worldly morality.

To overcome this problem individual existence needs to be reformed and perfected.

Herein arises the supreme importance of instilling noble ideals - those crystalline glimpses in which lies the true goal of humanity. Examples and illustrations taken from the episodes of great lives can be placed before young and respective minds as to make the lessons taught. Thereby upholding the supremacy of the Unworldly Morality.

It must be kept in mind that if unworldly morality survives, the worldly morality will remain safe, and if unworldly morality dies away, worldly morality will be unable to hold the social fibre intact.

Moral education is a great work requiring constant research and high effort, but the distinction set forth here should constantly be kept in view.

— **Vimal Wadhawan Advocate**

VEDIC THEORY OF MIND

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— Inder Dev Khosla

Mystery of Mind:

The Working of the Mind has all along puzzled the Philosophers and Scientists equally. The present scientists have, of course, achieved considerable success in analysing most of the parts of human body, but regarding the constitution and the way of functioning of Mind and Brain, they are still groping in the dark. In this aspect their biological knowledge is still incomplete as is evident from the following speech of Dr. Kothari, delivered by him while inaugurating the international Congress of Neurologists in October, 1989, held at Delhi :

"Focus of Science in the coming years, the most exciting and the most fruitful domain of Science and also the most beneficial is likely to be brain-mind-investigations. There is no greater mystery than the brain-mind relationship and the mystery of the brain and the mystery of the mind are two facets of the same supreme mystery".

Brain and Mind are altogether different entities; brain is within space-time, mind is not within space-time. Despite this, he said :

"there is little doubt that the current dramatic developments in the study of neurons, and perhaps even more dramatic

developments in the Science and Art of super computers, and developments in the pure mathematics of network, are likely to provide far-reaching insight regarding the question : What is Mind ? What is 'I'?"

He further said :

"Brain is a thing. It is matter-energy, a fantastically, unimaginably complex fairy land as it were network of electric currents by matter-energy all the same. Now, what about the associate of the brain, the mind, or self-consciousness, or the 'I' ? What is it ? I do not know, No one knows."

He again said :

"But what we do know is, it is that Mind is not matter-energy. It is not a thing, not even in outline. Mind has no location. It is not matter-energy and, therefore, it is outside natural science. Consciousness (or Mind) is inside the universe of space and time, of matter and energy. It is "I" that is speaking, seeing, hearing, using the brain and body as its instrument. All would agree that it is the Mind, the Self which is the master and the brain is its instrument. It is not, it cannot be, the other way round."

Vedic Rishis fully envisaged the importance of Mind and thus gave a clear

and detailed description of its constitution and working in all respects.

Definition :

Vedic world for Mind is (मन) Mana. It has been derived from the root Man (मन्), to think, to see, to intend. It includes the intellectual power of man, the understanding (the entity is an individual responsible for thought, feeling and speech, intelligence or intellect as opposed to feelings and wishes). It has memory, it is something which thinks.

Greek word for Mind is "Menos". At some place the word "Noos" is also used.

Mind is a Substance :

According to Vaisheshika Philosophy, Mind is one of the nine substances.

पृथिव्यापस्तेजो वायुराकाशः कालो दिगात्मा मन इति द्रव्याणि ।
(1.1.5)

Earth, Water, Fire, Air, Ether, Time, Space, Soul and Will or Mind are the nine Substances called Dravya (द्रव्य)

The word Dravya (द्रव्य) is further explained as under :

क्रियागुणवस्तमवादिकारणमिति द्रव्यलक्षणम् ।
(Vaisheshika 1.1.15)

A Substance is that which has energy, properties or even properties alone. Mind, however, possesses both. Substance is that which is real that which constitutes a thing really, that which exists independently and unchangeably, that in which the divine attributes inhere.

Mind is the pivot of the human body.

Some Shastras compare its para-

mountain with that of mother Bee, because wherever the Mind goes, all the Senses follow it. Man performs the same action what his Mind guides him. In fact, Mind is the real Man that can lead him to salvation and, on the other hand, keeps him in bondage.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

(Yoga-Vaishishta)

Functions of the Mind are very important in human body. Sometimes it appears that ego (अहंकार) is lost in it. It is Chetana (चेतना) activity itself. Apparently, it does not behave like a material substance. It is an interlinking material between Soul and the outer world.

Mind Force :

It is well recognised universal principle that fine or subtler (सूक्ष्म) an object is the force it possesses. The discovery of Atom and Homoeopathy have amply proved it. Mind is also a very subtler (सूक्ष्म) matter; hence it possesses force and power. Mahatma Gandhi laid great stress on mental force and this force prompted him to start Satyagraha (सत्याग्रह) against the most powerful British Empire. He believed that all forceful weapons of war are no match to the potent mental force of the public.

आ त एतु मनः पुनः क्रत्वे दक्षाय जीवसे ज्योक च सूर्य दृशे ।
(Rig. 10.57.4)

O Man, you have been given the Mind for obtaining dexterity alround for leading an active life and for contemplation of God. This Mind, besides working during awakening stage, is also active during sleep.

क्यं सोम व्रते तव मनस्तनुषु विभुतः प्रजावन्तः सचेमहि।
(Rig. 10.57.6)

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(ii) Mind is strong and powerful (बलवद् दृढम्) and (iii) it is difficult to control it (निग्रहं सुदुष्करम्)

O Blissful Lord, You have bestowed on us this Mind and through its working we abide by Laws laid by You. It is only through this Monarch of the body that we protect our progeny to live happily.

Both these above important mantras occur in Yajur Veda also (3.54-56).

It is through Mind that intellect gets knowledge. There is a clear distinction between Mind and Intellect.

Mind is part of the internal body (सूक्ष्म शरीर), viz., अन्तः करण चतुष्टय (Antahkarana Chatushtaya) Which comprises of Mind (मन), Chitta (चित्त), Intellect (बुद्धि) and Ego (अहंकार)

Speed of Mind:

Not only that the Mind is powerful, it is equally full of speed. It is the fastest travelling thing in the world. The speed of its travel is said to be at the rate of 81,00,000 miles per second.

Unsteady Mind :

The third major quality of Mind is that it is very very unsteady, turbulent, tenacious and it is as difficult to control it as to control the wind. The following two Shlokas of Gita are very clear on the faculty of Mind.

चंचल हि मनः कृष्ण प्रमाथी बलवद् दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्।

(Gita 6.34)

In this Shloka, three factors of Mind are stated, namely, (i) it is unsteady (चंचल),

In reply to Arjuna's above version, Lord Krishna suggests the ways to control the Mind.

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥

(Gita 6.35)

Mind is undoubtedly unsteady and difficult to keep under control: but by proper attempts, it can be brought under control through dispassion and constant practice in meditation.

In this Shloka, two ways for controlling the Mind have been suggested, namely, (i) constant practice (अभ्यास), (ii) detachment (वैराग्य). According to Yoga Philosophy, the same idea is supported.

तत्र स्थितौ यत्नोऽभ्यासः To make the Mind steady, constant (without break) attempts are needed. By constant and regular attempts, the strength of Mind and consequently of Mana is increased and the Mind becomes steady.

When we have understood the force of Mind, we must know how to utilise the force properly. Control over Mind and Intellect can lead to salvation.

युज्जते मन उत युज्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।

(Rig 5.81.1)

The devotess (Vipra) concentrate (युज्जते) their mind in the Great Lord: the all-knowing, and so doing this they concentrate Intellect (धिय)

Let loose, this mind can create havoc.

It can lead to vices and sensuous pleasures destroying one's health. In this sense, the Mind is described a long-tongued dog, i.e., the Mind which is avaricious and voluptuous.

अथ श्वानं शनथिष्टन् सखायो दीर्घजिह्वम्।;

(Sama 6.97)

Some authors have been very uncharitable to the unsteadiness of Mind, but we must understand that his quality of Mind is not a discredit but a boon, a gift of God. God has given this nature of unsteadiness knowingly. His creation is perfect in all respects and for the benefit of all. This unsteadiness of Mind helps one in understanding a thing in a moment. Had it not been so, it would have taken hours to understand the full implication of things. On seeing an orange, Mind will at once understand all its qualities, colour, taste, shape etc. etc. which could not otherwise be.

In tenth Mandala of Rig Veda there is complete Sukta (No. 58th) which relates to the calling back of the mind to the centre (मन आवर्तनम्). The Sukta goes on repeating that your mind, which runs about hither and thither, has to be brought back to one point so that you concentrate on the problems of life.

Position of Mind in the Body :

Kathopnishada describes Mind through a beautiful simili :

आत्मान रथिनं विद्धि शरीर रथमेवतु।
बुद्धि तु सारथिं विद्धि मनः प्रग्रहमेव च॥

(Kath. 3.37)

In this human body, which is like a chariot, Soul is its owner. Intellect is its driver and Mind is the reins (in a chariot, horse is controlled through reins). So in this body, Mind is like reins, controlling the whole show.

Brain-Mind Relation :

Function of the Mind is to carry out the message received from the Soul. Mind then activates the brain for taking final decision. What brain ultimately decides, action is taken according to that by the concerned senses. This is the brain-mind relation according to Vedic theory.

Time-Space :

Vaisheshika Philosophy describes Mind as an infinitely small (अणु) object.

तदभावादणु मनः। (Vaisheshika 1.23)

Mind (मन) is a point in the dimension of time and space. It thinks of only one thing at a time, in conjunction with the relevant sense इन्द्रिय There is only one Mind in one body.

ज्ञानयौगपयच्चैकम्। (Vaisheshika 2.3)

If there were more than one mind, one could contemplate many things at one time, thus causing confusion. This is time-space. When you see, you do not hear, and when you hear, you do not think. Mind is one of the most wonderful organs. When senses connect themselves with Mind they work. Mind is a spectrum between senses (इन्द्रियो)

At the time of sleep, Mind closes its shutters, because, at that stage, it is away from senses (इन्द्रिया) and it neither sees

nor scents. At the dreaming stage, it works but without senses. Dreams depict the real image of the Man. Whatever he does, scents, sees during awakening stage, Mind depicts the same in dreams.

Noosphere (actions of Mind) have been discussed in detail beautifully in Chapter 34 of Yajurveda. The subject-matter (देवता) of the first six mantras of this Chapter is (मन) Mind and the exponent is Rishi Shivasankalpa (शिवसंकल्पः)

Mantra No 1.

यज्जाग्रतो दूरमुदैति दैव तदु सुप्तस्य तथैवेति।
दूरगमं ज्योतिषां ज्योतिरेक तन्मे मनः शिवसंकल्पमस्तु॥

The One which runs away whilst awakened.

And similarly which runs away when asleep.

One which moves afar, which is the light of light.

That my Mind be of blissful ideas.

Mantra No. 2:

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु॥

By which, Yajna and, on other occasions, the learned, wise and the intelligent persons perform their actions, one which is the best amongst the organs or senses, that my Mind be of blissful ideas.

Mantra No. 3

यत्प्रज्ञानममुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रज्ञासु।
यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु॥

One which is the instrument of knowing (Prajnana), thinking (Chetah), retaining (Dhritieh), one which is the immortal light of all senses, one without which not

a single deed is performed, that my Mind be of blissful ideas.

Mantra No. 4

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम्।

By which coupled with immortal God, the past, present and future appears as if all are within reach by which is ordained the Yajna of seven Hotas (The seven organs in the head—two eyes, two ears, two nostrils and mouth). That my Mind be of blissful ideas.

Mantra No. 5 :

यस्मिन्नुचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः।
यस्मिंश्चित्तं सर्वमोत प्रजानां तन्मे मनः शिवसंकल्पमस्तु॥

Wherein the Ritcha, Sama, Yajur Vedas and the Atharva Veda, like spokes within the wheels of a cart, are included, and all the knowledge of human beings is woven, may that my Mind be activated with noble resolve of propagating the Vedas.

Mantra No. 6 :

सुषारथिरश्वानिव यन्मुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु॥

As a skilful charioteer drives with reins, the fleet, tool, horses, so does the Mind control man. It dwells within the heart, is free from age, drives man into sensuality and is most rapid. May that my Mind be moved by right intention.

These six verses quoted, above, fully depict the usefulness, functions and position of Mind in all respects. The only prayer sought therein is that it should be actuated with noble resolves. Thus the crux of the whole problems of mind is because it is normally driven away towards vices have this repeated prayer.

ARE GOD AND SOUL DIFFERENT ?

— Rajakishor Hota, B.Sc. M.Ed

God is the supreme soul and only one. So it is said that God is a circle whose centre is every where but circumference is no where.

Souls are individuals and many. Each individual soul is a circle too having a centre, a radius and a circumference.

It is said in rigved, "DWA SUPARNA SAYUJA SAKHAYA....." In this cosmos there are two birds. One is all pervading but unattached to matter. The other is limited and enjoys matter. The former is God and the later is soul.

God resides every where with the same potentiality but the soul has different and lesser potentialities according to its existence. As example, a person can lift 10 Kgs of a matter, while another can lift 20 Kgs due to his physical strength or skill. But inner strength which enables them to lift the thing i.e. The universal will for progress is the same in both the cases This will is the God.

'SOUL' can be explained in the following manner.

- S** - Stands for subject
- O** - Stands for Of
- U** - Stands of Universal
- L** - Stands for Life.

So 'Soul' is universal life. It has no beginning and no end. It moves on the wheels of birth and death. When it resides in a body. The body is a living being and when it leaves the body the body is dead. But God remains in the living and dead bodies equally. Working in the living body and decomposition in the dead body is only due to the presence of God.

God is SELF where -

- S** - Stands for Subject
- E** - Stands for Eternal
- L** - Stands for Life
- F** - Stands for force.

So God is the subject of eternal life force who directs the soul for activity and the nature to open her self for the Soul.

**SCERT, NCERT,
STATE & NATIONAL AWARDEE.
Banshidhar Bidyapitha
Kanpur, Cuttack, Orissa**

BATTLEFIELD TURNED HERMITAGE

— Harsita

Peculiarity of second chepter of the Holy Gita lies in converting the battlefield into a hermitage. Charioteer, lord Krishna, preaches as a preceptor while the hero, Arjuna, accepts the teachings as a deserving disciple.

First episode ended when Arjuna, over whelmed with unbearable agony, threw away his bow and arrow and proposed to give up the idea of fighting with Kauravas. He gave number of reasons in support of his stand. But Shri Krishna, declaring them frivolities, advises him to give up that idea itself.

Arjuna himself says that he has been robbed of the sane judgment and is being afflicted by compassion and therefore seeks the advice of Shri Krishna. He admits that this grief is burning his senses and would continue to do so even if he wins the battle.

The first point in explanation, by Shri Krishna, was :

"Wise men neither worry over the living nor for the dead."

Births and deaths are mere passing phenomena. The enlightening verse of the occassion is (2.13)

देहिनो अस्मिन् यथा देहे कोमारं योवनं जरा।
तथा देहान्तर प्राप्ति धीरः तत्र न मुह्यति॥

As the embodied being undergoes changes in body form childhood and youth to old age, likewise it gets another body. A bold man does not get attached.

To understand the scientific aspect of this principle, we must know the chemical structural formation of our body and its growth. We grow because of continuous formation of new cells. New cells are formed only when old cells die side by side. It is a never ending process in the body in so far as the living (Atma) resides in it.

Inspite of the fact that the body is a continuously changing phenomena but Atma, the living being inside it, never changes. Therefore the eternity of soul is established.

According to the law of imperishability, nothing gets perished but merely changes its form. This body, after death, gets divided into fire elements from which it was formed. while Atma, the vital air, was not formed from any element and is changeless. Therefore its journey continue even when it leaves a body.

The second point in order was about the pairs of opposite like heat and cold, pain and pleasure, profit and loss, winning or lossing etc.

These are merely the perceptions of sense organs and therefore should be ignored.

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famous verse (2.23)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं कलेदयन्ति आपो न शोषयति मारुतः ॥

In this second principle lies the advice to develop patience and forbearance in all sets of circumstances. Thereby maintaining equanimity i.e. balance of mind. Only such a man can live and die, to born again, undisturbed all the time.

Moreover these sense organs give an unreal picture. We all know that science has its limitations. It is purely a materialistic discipline that can not go beyond matter and particularly it cannot enquire into the nature of Atma (Soul) and Parmatma (Supreme Soul). Therefore the sense organs, too, being made of materials (i.e. five elements) cannot perceive real being. Whatever it perceives is unreal.

Just ask any Scientist, a pertinent question :-

After death, the five elements, from which the body was formed, merge into their respective categories, where has the soul, the vital air that was ruling the body, gone ?

No one can say that the soul also dies because the law of imperishability prohibits him to say so. Any material can change its form only. when soul was not formed of any matter, there is no question of its changing shape, too.

Therefore when the soul is deathless and immutable how can Arjuna kill anyone or cause to be killed. It is simply a matter of duty.

Weapons can not cut it, fire can not burn it, Water can not wet it, wind can not dry it.

Explaining further about the concept of Atma, Shri Krishna at one stage stated that it is extremely difficult to understand Atma. Shri Krishna tries to convince Arjuna that the open door to heaven is to perform one's duty with full devotion. If we evade our duty, we will not only incur sin but ruin our reputation, too.

From another dimension. Shri Krishna makes Arjuna realise the concept of equanimity i.e. balance of mind as regards the performance of duty as well as its results. Here is another important verse (2.47)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफल हेतु भव मा ते संगोऽस्त्यकर्मणि ॥

Our right is only to work, not to the results. Therefore, neither have desires for results nor be attached to inaction.

A real saint and renowned scientist are examples of the practical form of this verse.

Besides equanimity, proficiency in action is also termed as **the highest yoga**, when Shri Krishna says - योगः कर्मसु कोशलम् । Full concentration of mind is referred to as a means to achieve this state of equanimity.

(contd. on page 14)

GAYATRI MAHA MANTRA

ओ३म् भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।

भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।।

AUM BHUR BHUVAH SWAH TAT SAVITUR VARANAYAM
BHARGU DAVASYA DHI MAHI DHIYO YO NAH PRACHODAYAT

Supreme Protector of Vital Air and Bestower of Intellectual Acumen

— D.D. Sharma

God is the Supreme Protector, Master of our vital breaths, Eliminator of all sorrows, griefs and worries, Bestower of all pleasures and happiness, Creator of the entire universe, Destroyer of all sins and studded with Divine attributes. We concentrate on him. We pray Thee to lead our intellect on the righteous path.

Gayatri Maha Mantra is the most popular and sacred hymn of the four Vedas containing more than twenty thousands Mantras. The scientists (ज्ञानी) have attached greater importance to this Mantra. Therefore, it is known as Maha Mantra or Guru Mantra. The learned Vedic scholars who are well versed in divine knowledge are unanimously of the opinion that its recitation and ritual performance makes a man pious and leads one to attain beatitude (परम शान्ति और परम सुख).

It also immunises a person from the worldly worries and unthinkable confusion and perplexity. This Mantra has also achieved celebrity in collaboration with the word "Saviour".

So much effulgence is hidden in this Mantra that its recitation protects one of the vital air (प्राण) entering our body through the nostrils with the results that the memory becomes sharp. It is prayed to the God as under :-

"Oh Lord Supreme, endow us with great valour and light to make our intellect free from all pollutions and defilements. We can worship You only if we are treading on the path of righteousness. Thou art the Eliminator of all our sorrows and griefs and bestower of all happiness and tranquility of mind. May we have the implicit and unflinching faith in Thee and eulogise Thy attributes !"

Gayatri Mantra has its own significance and importance. Its daily performance according to religious rites, provides all the necessities of life.

Now the question arises as to how to bring home its grandeur to life.

If we go through our ancient history, we find concrete proof about it. The great

souls like Ramchandra and Lord Kirshna had also been reciting this Mantra in addition to their rituals. Shivaji, a Maratha brave and symbol of valour, was a great adherent to the Gayatri Mantra.

It is, therefore, stressed in the Vedas that we should achieve something by following the foot prints of our worthy ancestors.

Very rigid are the principles for the performance of Gayatri Maha Mantra, mentioned as under :-

To rise early in the morning around 4 O'clock, to be free from bathing etc. and then to select a secluded place to concentrate the mind on its true meaning. If one repeats it, times out of number, then it is very advantageous. This view is fully corroborated by Maharishi Dayanand Ji Saraswati.

It should always be borne in mind that only such persons are recipient of Supreme blise of the Almighty Father who totally resign to His will and follow the above principles.

Simultaneously, the Vedas have given relaxation to persons who are incapacitated to do so. For them, it is ordained that they can recite this Mantra in their mind while doing their normal duties day and night. With its recitation, one will, automatically, find the wonderful effects on the intellect and memory.

Some devouts of the Almighty Father, through their experiments, have reached an irrisistable conclusion that through the medium of mental and vocal recitation, different kinds of waves emerge and strike

against the brain and other vital parts surrounding the brain, with the results that the intellect and the memory becomes sharp and it tantamounts to as if one toches the spring of the musical instrument (सितार) and hears sweet and melodious sound.

The religious Vedic learned scholars tell us that Swami Virjanand ji Saraswati, Guru of Swami Dayanand ji, was a staunch believer of Gayatri Maha Mantra. He used to recit this Maha Mantra daily for hours together while standing in the Ganga water at Rishikesh with the result that Almighty Father blessed him with sharp intellect and memory. He had his ardent ambition fulfilled by the Lord Supreme and got a distinguished disciple Dayananda and imparted him the knowledge of the four Vedas and also about the ideal recitation of Gayatri Maha Mantra and Aum. He also made him capable and proficient to propagate the cause of the Vedas in the world.

The Vedic Scholars have laid a great stress to dive deep into the gist of the meaning of every word of Gayatri and then to practice in letter and spirit. The Vedas has condemned such persons who recite Gayatri Maha Mantra like a parrot and do not understand its true meaning.

There is a reference in the Rigveda that a person who recites the Gayatri Mantra without applying his intellect towards its meanings, he is like a person who maintains a Cow which does not yield milk and remains infertile or one who lays out a garden and grows plants or fruits trees but the trees do not bear

flowers and fruits. Then what is the good of keeping such Cows or laying out such an orchard.

If the recitation of Gayatri Mantra does not bring any improvement in the life of a recitor, then he should realize that there is some defect in his recital and he should attend the learned Vedic scholars to remove his unproficiency. The significance of the recitation of this Mantra is to make an ordinary person rise to the highest rank of a scholar and not to make him a parrot.

Therefore, it is imperative to know the true meaning of every word of Gayatri and put it into practice. Then this Mantra would be Fruitfull and the recitor will attain the first rank of blessings of the Allmighty Father.

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BATTLEFIELD TURNED HERMITAGE

Finally, Shri Krishna explains the theory from the dimension of desires and attachment. The following order of cause and effect will explain the preposition.

Attachment (Leads to) — desires (results in) — anger (further results in) — infatuation — confusion — loss of intelligence (the ultimate consequence of which is) — man perishes.

Shri Krishna further advises Arjuna not to be fixed in the preceptions of sense organs. Self realization must be the goal

Like his Guru, Dayananda was also a staunch believer of Gayatri Mantra who achieved the greatest success in his life through meditations. Consequently, he jumped into the arena of the world with a wig full of Vedic learning and guided the destiny of the people who were steeped in the darkness of ignorance and engulfed in superstitious beliefs.

Appeal to my worthy readers

I make a fervent appeal to my August Readers of the Vedic Light to understand the gist of the Gayatri Maha Mantra or Guru Mantra and make strenuous efforts to learn by hearts the meaning of every word of this Mantra and then recite it with a single minded devotion while sitting in meditation. It is a super rare birth of human being that God has endowed upon us this golden opportunity which may be availed of in letter and spirit.

of mankind. Such a man keeps awake while others are asleep and vice-versa.

या निशा सर्वभूतानां तस्यां जागृति संयमी।

यस्यां जागृति भूतानि सा निशा पश्यतो मुनेः॥

And finally at the end of this chapter it has been advised to be like water of river that merges in the ocean without any disturbance.

This is to clarify that we all have to merge in the Absolute ultimately.

DAYANANDA

A Political Thinker And A Statesman

— Kanad Dev Bhagi

Dayanand while participating & guiding the destiny of 1st War of Independence of 1857(He remained underground for three years), misquoted as Mutiny by Britishers, witnessed its failure —its causes and concluded that revolt against British Rule cannot succeed until and unless we Indians develop all ingredients of one Nation- one Country & one National Language with one Grand language, with one grand Heritage of cultural unity.

Before going into his contribution to the concept of true Nationalism & Political Thinking I may acquaint my readers that the difference between the terms Politician & the Statesman :—

"Politician thinks about his present circumstances, his interests, his security of career and he does not see what is going to happen after couple of years, while a Statesman possesses a Prophetic Eye & can see future events decades before".

Dayanand was a great visionary who looked far ahead of his times and visualised a society, and administration and government on moral values & social justice, equality of opportunity in the cultural background & Indian environment.

To quote an example of our recent history Sardar Patel— An Iron Man of India wrote one D.O. letter in 1950 before his death to the then PM (J.L. Nehru), drawing his attention towards Chinese preparation for aggression & he rather warned the PM about Chinese expansionist intentions. But, As our PM was a petty politician, more interested in his dynastic rule than territorial integrity of the Country. He didnot care for Patel's warning letters. He treated his D.O very casually & consigned it to waste paper basket.

Patel was a great statesman but unfortunately our PM a politician. What Patel said in 1950 happened in 1962, a disastrous defeat, a betrayal of our country's sovereignty & territorial integrity.

Dayanand appeared on the scene at the crucial period of our History. At that time collapse and downfall of Indian people was total. The country was under the firm grip of ageold ignorance & caged in religious rituals and feudal slavery. Dayanand gave a revolutionary call to smash & uproot the old and rotten society to be replaced by a new dinamic one. Rishi Dayanand was a man of gygantic

build. He was over six and half feet in height with compact well built body. He possessed a marvellous memory, analytical mind and a keen intellect of highest order. The glory of his face became the glory of thunder & lightening. An outstanding scholar of repute, he mastered all the subjects — scientific as well as unscientific under the Sun. Perhaps the world has not yet produced such a scholar of his eminence. Having studied more than three thousand (3,000) books, his deep scholarship particularly his mastery over Vedas lent great clarity in his speech & writing. He used to roar like a lion before his adversaries.

But his job as crusader & emancipator of Indian people became more difficult in view of Queen Victoria's Proclamation issued on 1st november 1858 which was welcomed by Indian masses as "RamRaj".

The so-called Indian National Congress Party, which was founded by a Britisher named A.O Hume in 1885, as a safety valve of British imperial interest, welcomed it in 1886. The Victorial Proclamation was a God send Blessing. I may refresh my Readers' memory that Congress was a party of Prayer, Petition, & Protest.

There was no agenda of self rule, independence or Swaraj. In congress resolutions which were passed asking for accepting alms in one form or other from the British Govt (Ravindra Nath Tagore—Lifestory).

But Swami Dayananda in 1873, wrote back rejecting the Proclamation in Satyarth Prakash(Light Of Truth) :—

"Say what you will, indigenous self-

rule is by far the best. A foreign govt. free from religious bias, race prejudice, impartial, just, benevolent with parental love can never make the people quite happy".

This tantamount to say that good govt. is no substitute for self govt. Do these words not express the very essence of Dayanand and his philosophy of Swaraj(Self rule) long before it was used by Dadabhai Naroji in 1906 and by Tilak in 1916.

Dr Shyama Prasad Mukherjee in his address at the Aryan Congress in 1942 in Delhi said, " Could there be a bolder declaration (Award) against foreign domination."

Dayanand did not stop there. In his book Arya's Prayer (Aryabhivinay) prescribed for his followers, the great saint further said,

"Let no foreigner ever rule over our country, may we never be slave to anybody. Does it not sound like the Quit India Movement launched by Gandhiji sixty Seven years later in 1942.

Dayanand saw India in bondage to ignorance, in superstition, in cruel and hypocritical religious customs & rituals. He wanted her to be free from the shacles. Infact, his nationalism in the modern sense is essentially a political concept but it draws its vitality from cultural content. He tried to make Indian people proud of their own glorious past. He was not a narrow nationalist. He stood for national patriotism, but opposed to national arrogance. He championed the cause of universalism based on scientific progress. He had a liberal outlook even

towards Britishers. He appreciated their national character, public administration, social efficiency, superior social institutions, self sacrificing love for their country & their enterprising spirits.

He trained one English educated young man, his first disciple, Shyamji Krishan Verma, later known as Bhishm Pitamah of all revolutionaries, and sent him to England to tell and educate British people that what they have achieved now is far less than that what India achieved thousands of years ago, politically, socially & economically.

A careful study of Dayanand's works, writings & activities of Arya Samaj led an English writer Mr. Valentine Chirol to believe that the whole drift of Dayanand's teachings was regeneration of India. To make India free, he roused peoples' resistance to foreign influence. Mr. Valentine Chirol writes in his Book "Unrest in India"—"Hindus have been stirred once more by a fierce spirit when Swami Dayanand founded the Arya Samaj in 1875. Having a strong spirit of Nationalism.

Further Mr De Rein Count wrote a book "The Soul of India" and writes therein.

"There is little doubt today that the great revolt of Bengal in 1905 was largely the result of religious nationalism of Arya Samaj. Dayanand's organisation was certainly the first nucleus of Political Nationalism".

Another English Writer of those days Mr Thomas authored "Hindu Manners & Customs". He is so fearful of Dayanand's preachings that he declared

him as a great danger to British Rule & hence should be done away with, in the interest of Empire.

I Quote his wordings

"DAYANAND MIGHT HAVE FOUNDED THE MIGHTIEST EMPIRE FOR HIS FOLLOWERS HAD HE BEEN GIVEN A CHANCE TO LIVE MORE". From the above

writings of English writers, with the support of CID reports which were recieved by the Viceroy of India about the activities of Dayanand & public speeches created a stir against British Rule in India. There was a wave of unrest throughout the country. Hence English rulers considered him a threat to their govt. in India—which was the brightest Jewel of British Empire. They could not face & stand before the dominant logic of Rishi. Whenever they tried to face him in public or private meetings, Dayanand disarmed them & they could not win over his forceful arguement for independence of India. For example, during his lectures in Punjab, Dayanand criticised Christianity severely & reduced it to zero before English Army General Roberts. After listening him, General remarked, "Without doubt you are an absolutely fearless man when you without any hesitation condemned Christianity in my presence."

It was for the first time that a man from a slave country condemned his ruler's religious book. Infact, Dayanand always faced & dared the Tiger in his den. Once, Reverrent Lucas visited Dayanand and questioned him as Under.

(contd. on page 20)



TOWARDS OTHER CHURCHES

— Chamupati, M.A

"Glimpses of Dayanand" is a regular feature placing before you pictures of Maharishi Dayanand Saraswati's life and inspiring you to follow that special light on the path of life. Editor

The attitude of Dayananda towards what are regarded as non - Aryan faiths has been considered - wrongly, to be sure - as being hostile. His mission has been considered to have been to extirpate all systems, except his own which, it is thought, he wanted to build on ashes of the former. In more places than one he makes his position on this point clear:

Truth, he was of opinion, could only be one. In religious verities he went for mathematical exactness. Religion, for one thing, deals with infinite entities; even so does higher Mathematics, too. His quarrel was not with the number of churches; they might be multiplied to any figure. As long as they were the various applications of simple universal principles underlying all religions, applications designed to meet the exigencies of time and clime, he was all in for supporting them. His denunciations - and here he never minced matters - were directed against superstition and practical barbarities in vogue in the name of religion. For men of every inclination his heart was burning with love. He wanted to set all

on the right path. All faiths prevalent in his day were, he thought, but so many aberrations from the Veda. His mission was to restore them to their original purity and perfection. What of truth was in them had its original in the Veda, and hence was dear to him as part of that primeval Scripture which he regarded as the sole repository of Truth undistorted. Wisdom undefiled.

How else could be explained the tolerant and peaceful affection shown invariably to him by those whom the world would regard as his adversaries? Mohammedan fanaticism was in his time at its highest. No Arya Samaj had, by that time, by its incessant propaganda toned down the opposition of its opponents. For the first time, the Mullahs and Padres saw their sacrosanct faith being denounced freely and without a hitch. Christians and Moslems have, after the death of Dayananda created trouble a great many times. Who prevented them from doing so in his very face? Was Dayananda milder in his refutation than his followers have been after him? Not a bit. His attacks are their point

keener, in their vehemence bolder. Only the spirit that prompted them was the spirit of love. He never attacked with a view to lay bare the weakness of his opponent. Victory was never his ideal. We have already, in a previous article, referred to the triangular controversy held at Chandpur. The statements of all the three parties have been preserved. One point that strikes there throughout the reader is the total absence in them of acerbity. The Maulvi, the Padre, and the Swami, speak out all their minds freely. The theories of the opponents are examined and discussed by the three thread bare, but personalities as also the dignity of the faith they profess are left scrupulously untouched.

Sir Sayyad Ahmed Khan was among devoted admirers of the Swami. He never lost an opportunity of seeing him daily, whenever his presence in the same town or city made such visits possible. Similar, too, had been the practice of Reverend Scott of Bareilly. So deeply impressed was he with the reverence Scott showed him that the Swami would affectionately call him Bhakta Scott. Once, after the lecture of the Swami was over, it was found that Bhakta Scott had not come to attend it. It was Sunday, and Bhakta, they said, might be conducting service in his Church. The Swami went all the way to the Church of Scott. The latter, as soon as the news was conveyed to him of the seer's coming, came out to receive him and requested him to deliver his sermon that day. Men worship was the subject that Swami chose for his sermon. The audience listened spell-bound, and the

Father himself had nothing but admiration for remarks of the sage. The moral of the incident is obvious.

A similar happening is reported to have taken place during his stay at Lahore. He had been invited to the place by Brahmo Samajists who had hoped to make a preacher of their principles. Where there were points of difference between their faith and his, they'd thought they would be able to convert him by their superior reasoning. Two lectures did the sage deliver from the pulpit of the Brahma Samaj. The first being on the infallibility of the Veda, while in the second he established the doctrine of Transmigration. Now these two were the points on which he was a non-Brahmo. Finding themselves unable to question his reasoning in public, the Brahmos stopped his preaching from their platform. And the Sanatanists were never prepared to admit him into their temples. A Mohamadan physician, Rahim Khan by name, was at last heard saying he was ready to lend him his bungalow for both his residence as well as series of lectures. His hospitality the Swami requited, curiously by making refutation of Islam the subject of his very first discourse at his hoast's. Somebody objected that the Swami's conduct on the occasion was marked by gross ingratitude. Was it so?, asked the Swami of the doctor. The latter smiled, saying that the objection had been not his. The Swami forthwith began: "Cruelty could not daunt him, nor could hospitality allure him. A bungalow was very low price with which to buy away his truth. His life had been passed in the open, where the

azure was his pavilion, bare earth his floor and bedding. He could revert to those former, nature haunts of his and summon his audiences there. The men of the world were kind in asking him to their houses. He, too, was grateful for the offer, which he meant to repay in his own, his most valuable, coin. He had no money, no wealth, no earthly belongings. He had bargained away his whole life for a glimpse of unalloyed Truth—no unprofitable bargain to be sure. That same glimpse was he going to share with the doctor. Was he ungateful?" The whole audience shook their heads. All were deeply moved.

Such, my reader, was the spirit that underlay the thundering denunciations of Swami Dayananda, which spared neither friend nor foe, and for which every evil, whether of India or of outside, was an evil and every good, whether foreign or native was good. He was free, undaunted, unprejudiced, loving only Truth, condemning only Falsehood. In this he never made a compromise. Yet—below that 'condemnation', **there lay flowing unceasingly a stream of love and compassion, love for those that lived, compassion for these that were misguided.**

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DAYANAND — A Political Thinker And A Statesman

Suppose you are Placed in the mouth of Cannon (gun) & warned if you don't bend your head before the idol of Christ you would be blown away. What would be your answer then?

Dayanand Replied, "Blow me away".

From the above Britishers made up their mind to remove Dayanand from the scene because they could stand no more risk to their Empire.

The English were very shrewd people, they apparently did not show any enmity or unfriendliness towards Swamiji. But, in the heart of hearts, they were vehemently opposed to him & this motivated them to kill Dayanand.

First attempt was made to finish him by resort to poisoning him, but Dayanand was used to remove poison through Yoga (Dhoti Kriya). Then, Britishers planned and conspired to kill him by giving

injections of poison. Role of Dr Spencer in pressurising a Hindu doctor Jamnadas to stop his treatment was evident. The conspirators were reactionaries among the Hindus, Muslims & Christians and Swamiji was put under the treatment of Ali Mardaan Khan under the supervision of Dr John. **They dealt the final blow & Rishi was given deadly poisonous injections.** Dayanand died a Martyr's death — Supreme sacrifice for this holy and ancient country whom he loved and served with the toil of a Warrior who fought for this country & sacrificed his life for his beloved country.

Acknowledgement of debt of gratitude which we owe to Swamiji will be writ on the forehead of every Indian. We Indians should carry his message of Vedas to every corner of world. We really don't find any parallel to him in the service of the country.

Lets be a Vedic Mathematician

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— Ram Diya Arya, M.A. B.Ed

Contd. from last issue



In this issue of the article "let us be a Vedic Mathematician" we are extending the "NIKHILAM" formula covering the product of numbers one of which is above and the other below a certain power of ten. The method is explained below. Suppose we want to multiply 14×8 . First we write them in Vedic way. With a minus or plus signs as the case may be. Divide the product in two parts left & right by a vertical line between them.

As shown in the example : $14+4$

$$\frac{08-2}{08-2}$$

$$08-2$$

1. Multiply right hand side numbers vertically. The result is a minus number here it is $4 \times (-2) = -8$

2. Subtract this number from the base here it is 10, $10 - 8 = 2$

The right hand side product is 2.

(or) Vertical product in minus may be easily changed to positive with the help of formula all from nine and the last from ten. Here the last 8 can be changed by subtracting 8 from 10- $(10-8)=2$

The left hand product is obtained by cross-addition two or cross - subtraction. Here is the example . They are :

$$(14-2)=12 \text{ is the cross}$$

$$(8+4)=12 \text{ the result is 12.}$$

Lessen it by one to get the left hand side product i.e. $12-1=11$

Thus the product of $14 \times 8 = 112$

A word of caution: In arriving at right hand side product remember that number of right hand side digits must be equal to the number of zero in the base. Here in this example the base has one zero therefor number of digits in the right hand side is one only.

one more example is illustrated below here we multiply 107×96 . the Vedic way.

$$107+7$$

$$\frac{096-4}{-28}$$

$$-28$$

3. Here right hand side product is $(7 \times -4) = -28$

4. Change it to positive all from nine and last from 10

$$9-2=7$$

$$10-8=2$$

the right hand side product is 72 now left hand side product is

$$107-4=103 \quad =103$$

$$96+7=103$$

$$\text{lessen it by one} - 103-1=102$$

This is left hand side product.

$$\text{Therefore } 107 \times 96 = 10272$$

Now do the following questions

$$1- 105 \times 97 \quad (2) \quad 103 \times 96 \quad (3)$$

$$1023 \times 997 \quad (4) \quad 10006 \times 9999 \quad (5)$$

$$110007 \times 99993 \quad (6) \quad 106 \times 94 \quad (7) \quad 107 \times 92$$

$$(8) \quad 109 \times 89 \quad (9) \quad 115 \times 95 \quad (10) \quad 118 \times 98.$$

To be contd. in next issue

SELFLESS SERVICE

— Swami Satya Prakash

Nobody can remain idle; he may not be working by hands or muscles, but his mind would be active. Mind works in dreams also, and it gets rest only during the sound sleep. And thus nobody can avoid work. There is no escape from work either. So long as man lives, he works incessantly.

It is difficult to define the concept of work. It refers to an activity of our organs of cognition, our organs of work and the entire working of mind. Mind and these organs of cognition establish a relation of the inner man with the external world. With our organs of work, such as feet, hands, speech etc; we show how we have reacted to these cognitions and impressions. You see a man attempting to give you a blow and you at once react to this external impression of yours and lift your hand to protect yourself.

These actions and reactions, in other words these impressions and expressions, show that a creature is alive. It is a dead body that neither receives impressions nor gives a vent to its feelings.

It is through these mental and physical actions, that we are expected to attain our fulfilment. Actions are not without meaning or a deeper significance. Each act leaves certain impressions on our inner

core or the subtle body, which exists beyond the material body and envelops the self. And therefore, it becomes essential to be careful about our actions. Animals for the most part react instinctively, whereas, it is the privilege of man to use his sense of discrimination.

Our organs of cognition establish a link with the external environments: our mind establishes that link between the self and the organs of cognition. And ultimately, it is the self that sees, it is the self that hears, it is the self that cognizes and it is the self that enjoys or undergoes pain. It is the self that is to be taken care of. Everything is co-ordinated with respect to this self. And thus the liberation or the emancipation of the self also rests with the actions that we perform.

Actions depend on our understanding the situation and the potentiality to react. In other words, our actions follow knowledge. Knowing and doing are thus two fundamental things. Knowledge precedes an action and action further leads to knowledge, and the cycle goes on. Both of them are so correlated that you cannot separate one from the other. Academically, there may be two paths, the one of knowledge and the other of actions; and yet the path is one, the path of co-ordination of the two.

Many a time we know what virtue is and what is right to do, and yet there is more of a temptation to pursue the contrary. We equally know what a sin is and what is not worth having, and yet we choose the path of vice, untruth and sin. To know is one thing and to act up to it is different. The potentiality of knowing has to be co-ordinated with the intrinsic desire and capacity of doing. There is a constant tussle between the intellect and one's likings. It is not a surprise that it is the self that thinks and again it is the self that likes and dislikes; and yet we have this conflict. Thinking and liking, as if, are the two faces of the same coin.

To know, therefore, is not enough. Knowledge can be imported from outside, i.e., through books through preceptors and through the experiences of others, but is assimilation or transformation in the conduct of life is entirely a different process and has to be cultivated with a theistic attitude.

If we are not cautious enough, then the actions will cling to us. The actions which were meant to liberate us would become the cause of our bondage. We first cling to actions and then actions cling to us.

There is a sense of attachment clinging to each of our cognitions. We have to interact with our surroundings, and therefore, the surroundings should be pleasant and attractive. Fruits are sweet; flowers are odorous; there is melody in the songs of birds; there is a fascination in the appearances of the opposite sexes.

This is essential. Things would not attract if they are not attractive to each other. Insects would not come to flowers if they have no attractive colour or fragrance. If the fruits are not sweet, the seeds would not get an opportunity of distribution in nature. It is the extreme benevolence of our Supreme Lord that the things have been made attractive with a definite purpose. On one hand, He has given beauty to our surroundings; on the other, He has given to us the capacity of its appreciation. Through our organs not only do we cognize, but also get attracted, disinterested or remain indifferent. This is known as attachment. Many a time things by themselves are neither beautiful nor ugly, but our attachment is meaningful if kept within bounds; but if the limits are crossed, the attachment becomes a cause of our bondage. We then get entangled within the meshes of our own creation.

Of course, the actions are like seeds, which bear fruits and fruits accompany thorns also. The actions reveal our innermost nature. Man is known by his actions. Actions also transform one's nature. Actions thus promote and demote a man. And therefore, we are asked to be very cautious about our actions.

It is strange, that in the moral code given to man, an action done exclusively for one's self is not regarded technically an action. When we think of actions which go to promote us, we consider only those actions which have not been done for one's self. Ethical actions are those only which are performed without an expectation of fruit, i.e. without an

expectation of a reward or return. Duty is for the sake of duty and not for public approbation, remuneration or honorarium. Such actions have been categorized as unattached actions.

The fruit of an action does not rest with man. He has the freedom to act and act alone. Fruit of an action and cause and effect:

Apparently, action is a cause, and fruit its effect, but it is not actually so. Fruits of an action may be favourable, and then they come as a reward or appreciation; they may equally be unfavourable, and then they come as punishment and are non appreciative. In the former case, they are felt as pleasure and in the latter as pain. The object of appreciations, awards and pleasure is to encourage the virtuous and desirable tendencies of a person; and similarly, the objective of pain, and punishment is to discourage the vicious and undesirable leanings of the same. Thus, fundamentally, pain and punishment on one hand and pleasure and rewards on the other, both of them are to elevate the person, and promote him in his march towards a better life. The evolution consists in minimizing the unfavourable, undesirable and vicious tendencies, and simultaneously maximizing the favourable, desirable and virtuous ones. The punishment or reward is not the direct outcome by itself of an action. In other words, it is not an effect of an action or of a cause. Rewards and punishments are given by someone who is higher in rank to encourage person to tread on the right path, and be

safeguarded from being distracted to a wrong one. This is known as the fruit of an action. We are the doers, whereas the fruit of our actions comes from above, that is from the Benevolent Supreme. We are free to act, but He is to judge our actions and accordingly decide what is best for us.

And, therefore, a man of action is never frustrated; whatever he attains as fruit, he takes it sportingly, because he knows, that the success or failures, rewards and punishments or pleasure and pain, all of them are given by one who loves us and who affectionately leads us to the path of our good, without malice or hatred.

The right type of person is one who works incessantly without being thus attached to the fruit of an action. who is never frustrated and who is ever engrossed in the performances of his duty, unmindful of the appreciations or blemishes showered on him by his company, or associates. He is above public approbation. He is fearless. and he undauntingly goes ahead on the path of truth as he has understood. He works unto his conscience. He is answerable to himself and God alone. He is undeterred by victory or defeat, by pleasure or pain, by approbations and blemishes and by success and failure. Performance of duty is his sole concern. He sticks to the post assigned to him without jealousy and malice, and he is prepared to meet all consequences, adverse or favourable.

(contd. on page 27)

Always take care of the three

— Dr. T.R. Khanna, U.S.A

These three things are humane:

Never losing courage in the face of difficulties;
Never saying no to those who need help;
Never speaking harshly to the ill.

These three protect our life:

Giving wisdom of consciousness to those who are ignorant;
Not retorting to the arrogant;
Never going through dangerous places.

Always speak with love to these three:

Your family;
Those who work for you;
The elderly and the sick.

Do not argue with these three people:

The arrogant;
Those who are victim of verbal delusion;
Those who are angry or annoyed.

These three firm up friendship:

Not deceiving others;
Not putting down others;
Not being greedy.

These three gain the respect of others:

Not trumpeting your own horn;
Not putting down the good qualities of the wise;
Not having regrets after giving to a good cause.

These three people earn good repute:

Who don't carry ill will;
Who don't backbite;
Who don't lose courage in the face of challenges.

These three things are a sign of maturity:

Not talking about yourself;
Not putting others down;
Not laughing at the pain of others.

These three are very rare:

Love for the downtrodden;
Seeing the gain or loss before it happens;
Vastheartedness in the face of other peoples' meanness.

Become these three:

Humble;
Uncomplicated;
Modest.

Existence of God

— S. Chandra

The people of the world, as regards their belief or disbelief in the existence of God, can be divided into two categories: the theists who believe in the existence of God and the atheists who don't believe in the existence of God.

Different theistic religions also differ in their conception of form and nature of God and this is one of the main reasons that distinguishes one theistic religion from another. There are so many conflicting religions in the world but here it does not seem pertinent to deal with them in this tiny article. We satisfy ourselves here in dealing with the Vedic conception of the existence of God.

According to the Veda, the Dharma includes in its fold all the Sciences. All kinds of knowledge are part and parcel of that Vedic Dharma which is revealed by God in the beginning of every creation of the Universe for the guidance of the entire humanity for all ages. God is not only the giver of knowledge but also the Creator of this vast Universe.

Vedic philosophy says, even an ordinary single cosmic phenomenon can never take place without being worked out by an intelligent agency. The atheists claim that every phenomenon happens without a role being played by any intelligent power. No scientist, howsoever great and renowned for his bewildering achievements in his scientific researches and inventions, has ever proved that the

apparatus and other instruments required for his experimental researches in his laboratory have put them in order to experiment and thus have succeeded in performance of scientific feats.

Do the steam-ships, torpedoes, steam-engines; rockets, aeroplanes, sputniks, radios, televisions or any other scientific and machinery-setting set up in a systematic order and function in an orderly way on their own accord without the initiative taken and help rendered by an intelligent hand.

This construction of a building, manufacturing of goods etc and all other actions and functions obvious in this world are accomplished only by an intelligent hand. Similarly the creation of this universe presuppose an intelligent creator of its own.

This universe includes innumerable worlds, like one of ours consisting vast oceans and huge mountains with wonderous volcanic eruption. The universe also consists innumerable planets—sun, moon and stars like the ones which we see. They all function in an orderly and systematic way and are governed by certain laws which they abide by strictly but don't make themselves. That order and law cannot have their origin in any inanimate and inert power. They have their source directly in God who ordains the universe.

Some atheists argue that if God exists.

they should have to see Him with their physical eyes in the same way as they see other external objects.

The question is - whether they can see the soul which resides in the body, with their physical eyes ?

The soul can be perceived and realized only by spiritual eyes, which can be obtained by peity: devotion and practice of Yoga. If the soul cannot be realized and perceived by these physical eyes, how can God who is more subtle than and permeates throughout the Universe be realized and perceived by these material eyes.

The Vedas say, "One who knows the Supreme Being has known everything

and needs not acquire any other knowledge in the world. Everything is known when He is known."

If the attainment of worldly knowledge requires time, energy, proper methods and true means, then why not the knowledge of God require a proper means. He can be realized by human spirit but cannot be perceived through physical ends.

A person, by dint of his devotion, concentration of mind and practice of Yoga can certainly realize Him. He is not the subject of perception. He can only be realised through the spiritual intuition and Yogic wisdom.

Contd. from page 24

INCESSANT ACTION AND SELFLESS SERVICE

Actions and planning

When we say that a man of action should not cling to actions, should remain unattached to the fruits of actions, and thus should not worry about failure or success, it does not mean that he should not plan his actions and not work diligently at them. Whenever a failure comes, he should not be frustrated, but he should re-assess the situation and find out the causes of his failure. He should improve upon his plans.

So far as the fruit of an action is concerned, a man of action dedicates his action to the Supreme, and then accepts the consequences cheerfully. His only concern is that he should be always well-meant in his thoughts, words and deeds. When one serves others, then alone his actions would not bind him. the more one

enlarges the sphere of his dedication and service, the less he clings to the fruit of actions. In our moral code, the best action is the one directed towards the service of all and sundry without the expectation of any reward or appreciation. Such selfless acts go to promote the intrinsic potentialities of the self.

Such a man of action, dedicated to the service of all creatures, human or others, selflessly, when he dies, passes on to the next life with satisfaction, without a feeling of remorse, and again he marches ahead in the next life. For him death is not an end of life, it is merely a door between the present life and the next one. as for him, the birth was a door between the previous life and the present one. He continuously lives through eternity.

STRESS MANAGEMENT THROUGH YOGA

— Govind Singh, C.P. Khokhar

Life would be simple indeed if one's biological & psychological needs were automatically gratified. But as we know, there are many obstacles, both environmental and personal that may interfere, such obstacles produces stress. Some stressful situations are minor and relatively easy to cope with. From time to time, however, most of us face stressful situations that are difficult to cope with & result in considerable inner strain. A serious illness requiring major surgery, divorce & serious financial difficulties are examples of such stressful situations. For many people, the pressure & worries of modern living are continuing sources of severe stress that is, they lead to the serious disruption of physiological & psychological steady states.

When a person feels he is unable to cope with the demands of his environments, when he faces a situation that threatens to harm him physically or psychologically, he begins to feel tense and uncomfortable. He is experiencing stress. The term "Stress" is used to describe the situations in which a person feels in conflict or threatened beyond his capacities as well as his emotional and physiological reactions to such situations.

Mental stress plays a dominant role in the promotion of many physical and mental ailments. The situations which induce stress are known as stressors.

Stressors are both positive & negative. In order to take an advantage of a "Stress

situation" one must encourage the positive and discourage the negative thoughts and developments.

Positive thoughts are sure to help one in reshaping negative, vague, unfocused, self defeating thought patterns through awareness, answering and action.

Bad "stressors" Create a feeling of withdrawal. One is depressed with the circumstances around oneself. Our body reactions turn abnormal in case of stress. The latest research findings have revealed that all the physical disease including cancer is due to chronic stress. Udupa (1980) observed that stress plays an important role in the development and progressing of cancer in various part of the body.

Hence let us all learn the management of stress and living happy life. The science of Yoga can play a vital role in helping relieve the tension or stress completely.

The word Yoga, appears in vedic texts viz Taitriya Samhita, Vajasaneyi Samhita, Satpatha Brahman and Svetasvatra Upanisad.

The definition of Yoga is given in Maitri Upanisad "The oneness of the breath, the mind and like wise of the senses and the abandonment of all conditions of existence, this is designated as yoga".

The other yogic texts have defined Yoga as union of two contradictory

elements as pran and Apan, Vayu or "reto" and Bindu, Union of "Ida" and "Pingla Nadi" (Moon and Sun Nadi) of union of Jivatma and Parmatma. These are the objects or aims in the practice of the methods of yoga. They may seem different but really one who had studied and practiced yoga understand that all these refer to about the same process. It actually means, transmitting live energy force (Kundalini Shakti) from the pelvis and to the brain (the seat of atma). For the abdomen is the seat of electric energy formed by biochemical and electrochemical processes and sealing the path of the loss of energy through the sex organs. Union of "Pran" and "Apan" means lifting up of the "Apan" Vayu and sending it up along with its union with the Pran Vayu which is situated within the thoracic cavity. Union of sun and Moon means union of the two Nadis-which means opening up of the Sushumna Nadi-"All these signify the power of development of mind by which nerve impulse can be lifted from the pelvis to the brain through the spinal cord". These unions can only be effected by a training as by the practice of Yoga.

Yoga in Stress Management :

Stress management programs typically involve three phases.

In the first phase, participants learn what stress is and how to identify the stressors in their own lives.

In the second phase, they acquire and practice skills in coping with stress.

In the final stage, they practice these stress management techniques in the targeted stressful situations and monitor their effectiveness.

But in the Science of Yoga no need to identify specific stresses in different spheres of their life such as home,

occupation, personal and community. Because yoga has proved remarkably effective in managing almost all types of mental and physical human ailments. Besides being free from the side effects commonly in the case of drug therapy, yoga is a simple, safe, effective and highly economical form of adjunctive therapy. Therefore though slowly but surely, it is being integrated into the mainstream of modern medicine.

Practice of Yoga helps not only in regaining and improving physical and mental health but in the improvement of intellectual functioning and adjustment in all spheres.

Methods of Relaxations :

Meditation :- Meditation has an ancient lineage from India, but only recently has it been "rediscovered" in the health care context with particular reference to disease reversal meditation is one of the most important components of yoga. It is a very potent technique for reducing stress as it produces relaxation of thought and body. Meditation is an unbroken flow of thought towards the object of concentration.

Preliminary Steps for Meditation

(1) Quiet and calm environment :-

It is important to have an environment in which the meditation session can be held without disruption.

(2) Direction for Meditation :-

Face towards the east or north, when you sit for meditation. Because the "earth's daily rotation" is from west to the east and "Magnetic-polar-current" flow direction is from south pole to the north pole.

(3) Posture for Meditation :

It is an important step in the meditation because muscles or motor system plays

an important role in any act of attending. There are many postures prescribed in Hatha Yoga pradiipika. Patanjali prescribes only few asanas (Padmasana, Shavasana etc.) in the practice and advised to select only those postures that are comfortable. It is an established fact that there are some asanas which provide relaxation. Udupa (1985) found that shavasana showed slight rise in body weight and lowering of blood pressure and pulse rate. However statistically these changes were not significant.

Asanas have also been effective in the treatment of stress related to back pain and cervical problems. Most widely used techniques in yoga in recent past have transcendental meditation and the Zen meditation of Zen Buddhism.

Transcendental Meditation :

It is also known as the science of creative intelligence. It is popularized by Maharishi Mahesh Yogi. It is probably the largest Yoga movement in the world with a following of millions of men and women in America and Europe and also in most other countries in the world including, of course India.

The technique, while simple is learned from a qualified instructor. Meditating on a seed Mantra at least for twenty minutes in the morning and evening. The word or Mantra given to the individual practitioner is chosen by an instructor of the T.M. who is equivalent to a Guru in the more traditional varieties of Yoga. The Mantra is a special sound that is repeated over and over to produce the deep rest and refined awareness that is said to characterize T.M. "Because individuals differ in the quality of the vibrations which constitute their individual personalities, the right selection of a thought for a particular individual is of vital importance".

Here relaxation of the body is obtained through calming down the mind. Many claims have been made regarding the success of the T.M. in restoring mental health and general well being.

Many researches found that during the meditation, respiratory rate goes down (Allison, 1970, Wallace, 1970), the consumption of oxygen decreases, heart rate decreases, muscle tension reduced, blood level of lactate and cortisol which respectively are associated with anxiety and stress decrease. (Morgan, King Weisz and Schoper, 1988) E.E.G. have shown that alpha waves during meditation which are associated with feeling of tranquility and a lack of tension and anxiety (Townsend et.al. 1975). Some researchers revealed that meditation helps us to become relaxed as the meditator is temporarily relieved of the worries of every day life. (Coolings, 1989; Heilbrom, 1992).

Meditation has also been found to be effective and reducing Hypertension (Benson, 1977; Cohen, 1978; Sudsuang, Chentanez & Veluvan, 1991).

In a recent review of researches on meditation Shrivastava (1993) has observed "Meditation is able to remove or reduce the symptoms of stress which is a common factor in almost all mental health problems."

Thus through the practice of meditation we can revive old Indian tradition and value which are helpful to manage stress. The practice of Yoga exercises over a prolonged time results in a feeling of general well-being, efficiency, contentment, greater ability of adjusting with life and even in the enhancement of intellectual and creative abilities.

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The Constant Companion

Digitized by Arya Samaj Foundation, Chennai and eGangotri

— Neeraja Raghavan

In all religions, the absence of true companionship in earthly ties is stressed. It is often said, in most world faiths, that the only true and eternal friend whom one can count on is God. Human ties are not real, say the ancient Hindu scriptures, for they are fleeting and inconsistent.

Count no other mortal in this world as your own, sings saint Ramakrishna Parmahansa in a bhajan, which goes somewhat like this:

O mind, remember this Supreme Truth,

Nobody in this world is your own.

As you wander in this world, doing meaningless chores,

Your search is proving futile.

The flesh that you adorn today with so much care is to be burnt to ashes when life leaves it.

The lover who worships you today

Will not come near your decaying dead body once it smells.

Ensnared as you are in the lure of worldly pleasures

Stop, take time to remember the Divine Mother.

On the one hand, while this is rather difficult to comprehend, it is also quite a melancholic belief. Packed into the notion of "no earthly relationship of eternal value" is a morbid faith in the meaninglessness of forging ties, in the first place ! It reinforces a deep "alone-

ness" that nobody wishes to be reminded of ! Naturally, the human mind resists such a notion. Further, the intensity of human relationships belies their supposed lack of reality, and a substitute for these, with a divine friendship with God (up there ?) that an ordinary mortal does not get to see, is no comfort. The spurned lover takes only a short while before falling in love all over again, for the lure of apparent eternity in a human relationship is hard to resist. Try telling an ecstatic mother that neither her child nor she truly love or "belong to" each other, and you will surely encounter disbelief, if not resentment.

What then is meant by the lack of "real-ness" in human relationships ? A deeper look, into this professed lack of constancy in earthly ties, does reveal the answer.

When we say "I", "me" and "mine" what is that we refer to ? The identity that we call our own is the only constancy that all of us experience. "I" am the same person who was born into the world so many years ago as a crying babe, the same adult who goes to work every morning, and the same person who drops off to sleep every night. About this, I have no doubt. For beneath the constantly changing emotions that run through my mind, and the continuously aging physical body that I call "mine", there is an "I"

who has stayed the same throughout.

This identity does not reside anywhere other than within. For in the impermanent flesh of another, (why even in that of my own body !), I can hardly expect to find permanence. Each time I seek constancy in another's responses to me, (or in my own feelings towards them), I am in fact, seeking sorrow! This, then, has been the oldest human folly: to seek permanence in the impermanent. For it is precisely this that we do, when we look for an everlasting companion in someone other than our own inner selves.

When constancy does not reside anywhere except in our own identity, how can we logically expect to find it in a friend, a spouse or even an appealing place? We are mistakenly looking for our identity in another, whom we call our "own". Rather like the musk deer described so beautifully by the Indian poet and mystic, Kabir, as seeking its own inner fragrance in the trees of the forest, we too, are wandering from one to another, looking for what is our own inner identity.

We are bound to be disappointed, sooner or later. For the loving companion is as impermanent as the adulterous spouse is : both are fleeting, neither will last. The same holds true for a house we own, or any material object that we claim to possess. The peaceful and salubrious spot that calms our minds down today, palls as the days slip by, until we reject the same place as boring.

No place, no person, no object, no relationship can remain constant in the place it occupies in our psyche, for our psyche is itself, ever-changing! Only a

fool would look for stillness in the constantly moving waves upon the surface of the turbulent ocean. yet every one of us does precisely this, when we look for eternal love in an earthly tie!

If we are to seek (and truly find) permanence, we must necessarily look within. Underneath the ever-changing thoughts, feelings and sensations that our body-mind framework affords us, there lies the "I" that we experience as being constant and unchanging. To dive deep within our own selves is the art of meditation, through which practice we can come face to face with "I", "God" or an "Everlasting Companion".

Looked at in this way, the truth in the meaninglessness of earthly ties is clear, and at the same time, it is shorn of melancholy. For the truth is neither morbid nor joyous: it is simply the truth. Yes, indeed, there is no constancy in anything without: be it a place, a relationship, or a person; and we seek sorrow when we strive to impose permanence on what is naturally riddled with change. Instead, when we reside in our own inner Constancy, and open the doors of relationship with a clear awareness of their impermanence, we have learnt to reside in the truth without being fearful or melancholic.

In the same bhajan, Parmahansa goes on to exhort the seeker to dive deep into the wells of bliss that reside within him/her, and to find there the eternal Companion.

For the Kingdom of God is truly within.

Man,
POSSESS
THE THIRD
EYE OF
KNOWLEDGE
AND
INTELLECT

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Ten Principles

For the Spiritual, Religious, Social, Political and Economic development of Humans

While reading the following, revolve your mind in these thoughts with full concentration. Meditate and ponder over them. If any query comes up in your mind, do not hesitate to contact an Arya (learned and noble man) or may be through any of the nearest Arya Samaj Temple, or as an alternative you may write to us by post or e-mail.

Editor : Vimal Wadhawan

1. God is the original source of all that is known by spiritual knowledge and the physical sciences.
2. God is Existent, conscious, all-beatitude, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, Beginningless, Incomparable, the support of All, the Lord of All, All-pervading, Omniscient and Controller of All from within, Evermature, Imperishable, Fearless, Eternal, Pure, Creator of the Universe. He alone ought to be worshipped.
3. The Vedas are the books of all True knowledge. It is the paramount duty of all Aryas to read them, to teach them to others, to listen to them and to recite them to others.
4. All persons should always be ready to accept truth and renounce untruth.
5. All acts ought to be performed in conformity to Dharma (righteousness) i.e. after due consideration of truth and untruth.
6. The primary object of Arya Samaj is to do good to the whole world, i.e. to promote physical, spiritual and social progress of all humans.
7. Your dealings with all should be regulated by love and due justice, in accordancne with the dictates of Dharma (righteousness).
8. Avidya (illusion and ignorance) be dispelled, and Vidya (realisation and acquisition of knowledge) should be promoted.
9. None should remain satisfied with his own progress only, but incessantly strive for the social upliftment, realizing his own benefit in the advancement of all others.
10. All men ought to dedicate themselves necessarily for the social good and the well being of all, subordinating their personal interest, while the individual is free to enjoy the freedom of action for individual well being.

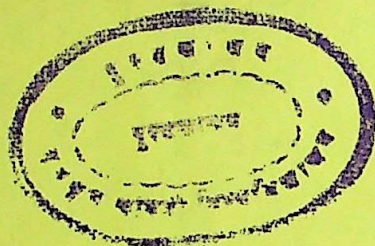
Printed and Published by Vimal Wadhawan for Sarvadeshik Arya Pratinidhi Sabha, Mahraishi Dayanand Bhawan, 3/5, Asaf Ali Road, New Delhi-110002 (India)

Printed at: Sarvadeshik Press, 1488 Pataudi House, Darya Ganj, New Delhi-110002 (India). e-mail: vedicgod@nda.vsnl.net.in

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